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CENTS

Feedback

"Wow!" yelped Westy, hefting the thick Sunday classified section. "Look at all the help wanted ads for engineers! Think I'll study to be one, Dad."

"You'd better bone up on your math, then." I could have mentioned poor grades two months running. I didn't need to.

"Aw, Dad! Engineers don't have to be geniuses. These new electronic computers do all the brainwork for them these days."

"WAIT A MINUTE," I protested. "Machines can't think. They don't solve any problem unless you put the right data in first."

"Sure, but computers and human brains do have something in common." Westy was still assured. "It's called 'feedback.' You know, the power of self-correction. When a computer makes a mistake, a bell or something rings and a correction pops up. People have the same thing. When you tie a bow tie, your hands are checked for accuracy by messages from your eye to your brain. Feedback. Funny thing, though. The machine can't get away with an error. But the brain can. Because you can ignore what the feedback tells you."

This was getting pretty deep. I'd bett come up with the right answer, I thoug

"Look, Westy." I hoped I had hit "Even the corrections have to be fed in the computer in advance. And someb with a real brain has to do the feeding. Y human brains have the original feedba It works for physical action, like knotting tie, or driving a nail.

"But it works for moral behavior, to You might call it conscience, the knowled of right and wrong built in from your ow experience and what you've been taug You use it every day, but as you said, y can ignore it if you want to.

"That's the real difference between m and machines. We can make independe decisions. Machines can't. The computer power to correct comes from man, but o power comes straight from God. That's w we'll always be masters of machines."

WESTY THOUGHT about it a while. Th his face brightened.

"Guess you're right, Dad," he said. "N I'd better get cracking on that algebra."

—S. B. HAGEN

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Laying on of hands symbolizes ordination of Frank S. Moyer III to the Lutheran ministry during the Illinois Synod convention held at Decatur, Illinois, last month.

THE CHURCH IN THE NEWS

Refugee problem continues

Refugees still make up "the greatest single social problem of our times," Dr. Edgar Chandler, associate director of the World Council of Churches' Division of Inter-church Aid and Service to Refugees, told the division's annual meeting at Eastbourne, England, this month. Although the WCC helped resettle 40,000 refugees in the past year, "the case load is still about 150,000, just as it was when I reported a year ago," he said.

WCC representatives in Austria and Yugoslavia cited the increasing problem posed by Hungarian refugees. "The glamor has disappeared and the money is mostly gone," reported Arthur Foster, senior field officer in Austria, "but the refugees still come across." He said the most urgent need was to provide for 3,800 single refugee youths. "We can't under any circumstances leave them in their present environment," he stressed.

With 235,000 refugees still living in residential camps in West Germany, the West German churches will continue to need assistance, Miss Elizabeth Urbig of *Hilfswerk* told the meeting. More than one-third of the refugees have been living in "temporary" camps for more than eight years, she said.

Board gets fund grant

A grant of $10,000 has been made by the Fund for the Republic to the United Lutheran Church Board of Social Missions to underwrite a program that will aid congregations in the South to study and act on race relations. Announcement of the gift was made in New York this month by Dr. Harold C. Letts, BSM Secretary for Social Action.

The money will be used to further a community study and action progra growing out of the school on race re tions which the board will hold at W tenberg College June 24-28, Dr. Le said. More than 100 representatives the ULC's 32 synods will attend t school. Leaders will include Dr. T. Kantonen, Dr. F. Eppling Reinartz, D William C. Walzer and Dr. Letts.

The Fund for the Republic was set in 1952 by a Ford Foundation grant $15 million. It makes gifts for stud and programs in civil liberties. Abo one-third of its expenditures have be devoted to educational activities in ra relations.

Russians mum on LWF plea

Lutheran World Federation's requ for permission to send a delegation look up Lutheran exiles in Siberia h not been acknowledged by the Sov government, the Rev. Bengt Hoffm said in Geneva this month. The plea w forwarded through the Russian legati in Berne last October.

The Rev. Mr. Hoffman, director the LWF Department of World Servi said the LWF hoped to establish cont with "newly discovered" groups of L therans in Siberia who have eviden maintained their church life despite isc tion from the rest of the world for past 20 years. The Lutherans were amo those deported from eastern Europe Siberia in the 1930's, Mr. Hoffman sa

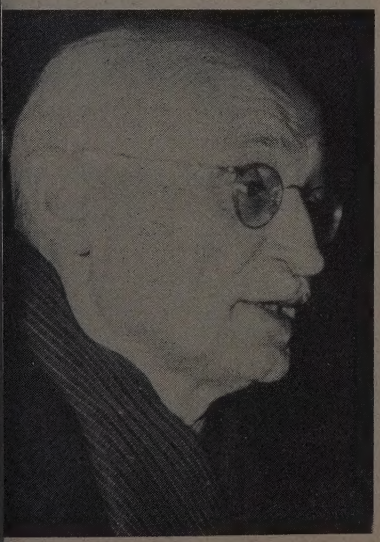
Early this year Lutherans in Germar East Zone got requests from pastors Siberia for 10,000 confirmation cer cates. These and relief packages w promptly sent. According to the sc information available, the Siberian L therans use lay preachers since there

w ordained pastors among them. They ve asked for copies of sermons and orship services that could be used by ese preachers.

ungarian Lutherans travel

After almost ten years in confinement, cluding terms in Communist prisons, ungary's two Lutheran bishops were tting a tourist's-eye view of the free orld. Bishop Lajos Ordass, restored t October to his church office, recently tended church meetings in Austria and Denmark. He will preach the opening rmon at the LWF Assembly at Minne- olis on Aug. 15 and has been invited visit Norway and Sweden before re- rning to Hungary.

An announcement in *Kotimaa*, Lu- eran periodical of Finland, said that shop Ordass would spend some time in nland "at the end of the summer." ungary's second Lutheran bishop was so likely to cross the Iron Curtain soon.



BISHOP TUROCZY
Invited to Finland

Kotimaa said that Bishop Zolton Turoczy, also recently restored to his post after years of Communist banishment, would visit Finland in the fall.

European conference formed

The larger Protestant church bodies of Western Europe were conspicuously absent from a meeting held early this month at Liselund, Denmark, to form a "Conference of European Churches." Because of reports that the conference might have a Red political tinge, Lutherans of Germany and Scandinavian lands, the Church of England, Church of Scotland, and many German Evangelical churches were not represented. Danish Lutherans sent observers but no official delegates.

Named by the representatives of 38 church groups in ten countries to head the conference as co-chairmen were Dr. Heinrich Held, president of the Evangelical Church in the Rhineland, Germany; Dr. Egbert Emmen of the Netherlands Reformed Church; and Lutheran Archbishop Jan Kiivit of Estonia.

Most delegates came from Iron Curtain countries and from smaller churches of Belgium, France, Italy, Greece and Yugoslavia. Lutheran delegates included Archbishop Kiivit, Bishop Ordass, Archbishop Gustavs Turs of Latvia, former Bishop Lajos Veto of Hungary, the Rev. Georgy Kendeh of Hungary, and the Rev. Zygmunt Michelis of Poland. Dr. Veto is now a lecturer at the Budapest Lutheran Seminary and Pastor Kendeh serves the Kelenfoeld Church in Budapest.

In a radio address in connection with the conference, Bishop Ordass said that "relations between the government and the Lutheran church are now without friction in Hungary."

Reformed leader arrested

Current target of Hungary's Soviet-sponsored Kadar regime seemed to be

the Reformed Church, largest Protestant group in the country. Dr. Ladislaus Ravasz, who had been restored as head of the Reformed Church in the upheaval following the October crisis last year, was in February ordered by the government to "withdraw from ecclesiastical activities." Latest reports were that he was living at his country home.

Early this month Hungarian sources reported the arrest of Istvan Bibo, son-in-law of Dr. Ravasz and a leading layman of the Reformed Church. Mr. Bibo had been minister of state in the short-lived cabinet set up by Premier Imre Nagy during the revolt last October. Charges against him were not known.

Mindszenty bypassed

Organization of the Roman Catholic Church in Hungary had been stalemated since the abortive October revolution. Cardinal Josef Mindszenty, primate, had taken refuge in the U.S. embassy in Budapest. The cardinal seemed unwilling to leave the country although the Red government had offered to permit such action. Resumption of any open ecclesiastical duty by the cardinal would result in his prompt arrest, government spokesmen had warned.

This month the Hungarian Roman Catholic bishops confirmed the appointment of Bishop Michael Endrey as administrator of the diocese of Esztergom, Cardinal Mindszenty's see. Vatican approval had been given to the move, the announcement said. Acting head of the Roman Catholics in Hungary is Archbishop Josef Grosz of Kalocsa.

The bishops also agreed to form a Roman Catholic peace committee within the framework of the Red-sponsored National Peace Front. Similar action had been taken by the Lutheran and Reformed churches. A broadcast over the Red regime's radio hailed the Rom Catholic move, said that by joining t government's "peace campaign" the hi archy had "dissociated themselves" fr Cardinal Mindszenty and left him "co pletely isolated."

ARCHBISHOP KIIVIT
Things easing up?

Estonian church to train pastors

Estonian Lutherans have had a d ficult time time since Soviet troops fi occupied their land in 1940. After Ge man invaders had been driven out 1944, many thousands of refugees fl to Sweden and to the refugee camps Central Europe. Although Lutherans h been the recognized state church wi nearly one million members prior to 194 postwar Soviet occupation and flight many members drastically reduced strength.

Heading the Estonian church is Arc bishop Jan Kiivit. Although criticized some Baltic refugees for alleged collab

tion with the Red government, the archshop is reported to have stated that he lt it his duty to remain in Estonia to rve the church rather than to flee the ıpending Soviet rule.

This month there were rumblings from e satellite land that indicated greater eedom for the Lutheran church. Mosw radio reported that Archbishop iivit was supervising revision of the ıurch's service book. It also announced at Lutheran theological courses would re-established in Tallinn, the Estonian pital. Courses would include doctrinal udies, liturgics and church music, the port said.

LCA income gains slightly

The late Easter brought a seasonal uprn in United Lutheran Church apporınment receipts, the May report of the easurer, Dr. Edmund F. Wagner, realed. An increase of 7.86 per cent for e month ending May 20 sent the fouronth total 1.3 per cent ahead of 1956. eceipts for the four months were just ort of $2 million, represented 25 per nt of the 1957 budget. Total apporıned is $7,633,579.

Lutheran World Action still lagged far hind last year, however, with a 13 r cent decline.

ptists act on social issues

Action on a wide variety of social sues was taken by the American Baptist onvention at its meeting in Philadelphia is month. Lengthy debate over location the church's headquarters then caused e convention of the 1.5-million-member ody to end in a parliamentary wrangle. Baptists were urged to "study the ausibility" of internationalizing the Suez ıd Panama Canals and of recalling all ilitary forces from foreign soil. Delestes approved support of United Nations policies, blasted the restrictions of the McCarran-Walter immigration act, unanimously advocated racial equality "within the church and in all other areas."

Action on a headquarters site was deferred for a year after several inconclusive votes. Present offices are in New York and Philadelphia. Some church leaders had advocated consolidation of administrative activities in Chicago to be nearer the center of the church's membership.

Advocate lay leadership

Development of lay leadership in the church was a major convention emphasis.

Establishment of seminaries to train laymen was urged by Dr. D. Elton Trueblood, Quaker theologian, in a convention address. There has been a "great new burst of lay responsibility" in America's churches since the end of World War II, Dr. Trueblood said, but there are few facilities to provide "adequate lay education." A "great expansion of the kingdom" could be produced by having a "universal instead of a restricted ministry," he said.

The convention cited 18 Baptist lay people for their "significant contributions to both community life and the life of the church." Included were singer Marian Anderson, Dodgers' pitcher Carl Erskine, Sen. Frank Carlson of Kansas, and Harold E. Stassen, disarmament advisor to President Eisenhower.

Southerners condemn race violence

Messengers representing the 9-million-member Southern Baptist Convention met at the same time at Chicago, adopted without dissent a statement condemning "the violence in all its forms that is being used against the Negro people in the current segregation issue or at any other time." The statement called on all law

RELIGIOUS SERVICE IN AIRCRAFT PLANT CHAPEL

Employees of Solar Aircraft Company at San Diego, Calif., attend devotional meeti in "All Faith Chapel" which they built in their spare time. Material was given by fir

enforcement agencies to "bring to legal justice the perpetrators of these crimes."

Racial conflict is "basically a moral and religious problem," the statement held.

"The time has come to put the convention's pronouncements about race relations into practice in our individual lives and in churches," Dr. H. Henlee Barnette, dean of the Southern Baptist Seminary at Louisville, Kentucky, declared. "Nigerians converted to Christianity by our missionaries are shocked to find that when they come to this country they cannot worship in the churches of the very denomination that evangelized them."

Trustees of the Southern Baptist Seminary at Wake Forest, N. C., voted to accept "qualified Negro students" into the seminary this fall. Seminaries at Louisville, New Orleans, Fort Worth and Berkeley are already admitting Negroes, the convention was told.

The convention adopted a record 1958 budget of $16.5 million.

Presbyterian bishops?

There may be Presbyterian bishops and Episcopal elders if a report proposed to the major church bodies on the Briti Isles is put into effect. The report w drafted by representatives of the Chur of England, the Church of Scotla (Presbyterian), the Presbyterian Chur of England and the Episcopal Church Scotland. At the Church of Scotlan general assembly this month, the repo was commended to church members f study. Anglicans plan to discuss it next year's Lambeth Conference.

The report does not propose a merg of the churches but urges a unified mi istry, with intercommunion between t four church bodies. "The church cann adequately fulfill its ministry of reco ciliation in the world so long as it ma festly fails to heal and reconcile its ov divisions," it says.

The report is "theological penicilli that can "draw off the poison which h tory has infused into certain ecclesiasti terms," Dr. A. C. Craig of Glasgow U versity told the Presbyterian assembly.

Bus bill to face court test

The ink was hardly dry on Govern Abraham Ribicoff's signature of Co necticut's new "local option" bus bill

ovide transportation for parochial hool children when a Methodist group emanded immediate action to test its nstitutionality. The bill gained a 134-3 edge in the Connecticut legislature rly this month after Roman Catholic shops had asked that parishioners "care-lly observe" the way legislators voted the measure. It provides that com-unities may furnish the same bus trans-rtation for non-profit private and paro-ial schools as for public schools.

New York's East Methodist Confer-nce, which includes 110 Connecticut ngregations, expressed "surprise and re-et" over enactment of the bill. It com-ended the 133 legislators "who stood rm for American principles in spite of reats of reprisal from the Roman Cath-lic hierarchy and state and national lead-s of the Republican party."

In Stamford, an attorney who had led he fight of Roman Catholic parents for ee bus service for their children said e would run for mayor. Major plank his platform, Martin F. Armstrong, r., announced, would be free bus service r parochial schools.

Cyprus compromise foreseen

In an effort to halt terrorist activities n their problem-ridden Mediterranean land of Cyprus, British authorities had st year exiled tall, black-bearded Arch-ishop Makarios to the Seychelles Islands the Indian Ocean. Earlier this year he Greek Cypriote religious and political eader was released and returned to reece for a hero's welcome. The island's 00,000 Greeks demand union with reece. The Turkish minority of 100,000 bitterly opposed. The British want to tain important military bases there.

Last month a Greek news report indi-ated that the archbishop was finally eady to agree to a compromise plan which would allow "neutral control" of the rights of the island's Turkish minority and "friendly mediation" of other problems, including the control of NATO bases. He was said still to insist on self-determination for the islanders—which would mean eventual union with Greece.

Turkish press attacks on the Greek Orthodox ecumenical patriarchate in Istanbul, which had been accused of agitation for the Greek point of view on the Cyprus problem, were reported relaxing this month. Many church groups had protested Turkish efforts to expel Ecumenical Patriarch Athenagoras from the country on political grounds. The Treaty of Lausanne guarantees the Greek church certain rights in Moslem Turkey. Church leaders also feared that action against the Greek churchman would give the Russian Orthodox Church a pretext to move boldly into the Middle East.

And so forth

German Roman Catholics collected funds last month for the construction of a parochial school in Stockholm, Sweden. Only 23,000 of Sweden's seven million people are Roman Catholics.

The American Lutheran Church has been granted permission to open a mission field in Ethiopia. Its missionaries will be the first U.S. Lutherans to work in Ethiopia, although six European Lutheran missions have conducted work there. The ALC field will be among Moslems in Wollo Province, about 250 miles north of Addis Ababa. Fifty-five per cent of Ethiopia's 15 million people are Christian.

Emergency relief grant of $5,000 was sent to Hong Kong this month by Lutheran World Federation after torrential rains had washed away hundreds of flimsy squatter huts.

World News Notes

FIRST STEP IN DISARMAMENT

MR. KHRUSHCHEV proposed in his television interview this month that the U.S. bring its military forces home from all foreign countries in exchange for removal of Russian forces from East Germany, Hungary, Poland, Romania. That's propaganda talk, not to be taken seriously.

Since World War II the Russians have pushed out the frontiers of communism into central and southern Europe, throughout much of Asia, and have been working hard to establish a beachhead in the Middle East. To counter this dangerous development the U.S. built a system of world-wide alliances and established a great circle of military bases all around Russia.

The U.S. objective is to prevent further Soviet expansion and try by all means short of war to free the satellite countries from Russian domination. Russia proposes that the U.S. abandon its world-wide military position, leaving Communists in control of all countries they now rule.

The starting point for disarmament, the U.S. has insisted, is that Russians must first negotiate some of the big disputes. Biggest problem is reuniting Germany under a free government. That would be a step toward breaking Russian control of such countries as Hungary and Poland. Russians have refused to talk seriously about reunion of Germany.

IN RECENT WEEKS the U.S. position has been changing. Americans have said it might be possible to take some definite steps toward disarmament before discussing such problems as the reunion of Germany. The talks about Germany could come next, after a little disarmament. It was when U.S. spokesmen switche their position in this way that Konra Adenauer hurried to Washington to fin out what it meant.

Behind the U.S. change of attitude the fact that the swift development o atomic weapons has changed the whol situation. War is now obsolete as far a the U.S. and Russia are concerned. Ther can't be any. It would ruin both cour tries.

Russia and the U.S. are deadlocke each able to destroy the other. Eac must keep on improving, testing, an stockpiling nuclear weapons so the othe won't gain a margin of superiority. Bot countries are laboring under the heav strain of such a fantastically expensiv competition. There may be a chance thi summer to take a small first step towar slowing down the A-race.

RUSSIANS SAY, "Outlaw all atomi weapons. Destroy all that exist, and mak illegal the production of any more. Americans don't trust the Russians to kee their word if such an agreement is signe

American planes, says President Eise hower, must be free to fly all over Russ to keep track of what the Russians a up to. Russians, of course, must be give the same right in the U.S. (What th U.S. Congress would say about this another story.)

This month the U.S. is proposing first step in such an inspection system b offering to begin with the Arctic regio of the Soviet Union and North Americ It would be across these regions that a attack would come.

This isn't a big enough step to cu down armament expenses or end the tes ing of atomic weapons, but it would b a step.

WASHINGTON

ROBERT VAN DEUSEN

KEY TO THE FUTURE

SOME MORE history is being made at Gettysburg, Pennsylvania, these days as visiting statesmen are brought to President Eisenhower's farm for quiet talks. The latest in the line of foreign dignitaries to be entertained there was Chancellor Konrad Adenauer of West Germany.

Rumor says that the German leader was a bit irked by the 45-minute tour about the farm to see the President's prize cattle. The Old Man, as he is affectionately called in Germany, felt that the things he had come to discuss with Eisenhower deserved prompt attention.

As they sat together on the front porch of the farmhouse, accompanied only by a translator, they made up for lost time. With West German elections scheduled for September, Adenauer needed to arrive at an understanding with the U.S. on foreign policy. How these problems are handled may effect the election.

Reunification of Germany was at the top of the list. Eisenhower has expressed himself repeatedly as believing that this should be given high priority in negotiations with Russia. He took this opportunity to reassure Adenauer that the U.S. would not lose sight of this objective.

Disarmament

THE REUNIFICATION issue was made acute by discussions at the London disarmament conference. Here the ideas of Russia and the U.S. about the possibility of aerial inspection were explored. One suggestion by Russia was that a strip on both sides of the dividing line between East and West Germany would be demilitarized and subject to "open skies" inspection.

The frightening implication of this proposal for the Germans was that it accepted as an accomplished fact the partition of Germany into east and west. If the plan were accepted, it might "freeze" the dividing line for years to come.

EISENHOWER had conferred at length with John Foster Dulles just before Adenauer's arrival, and had sent Harold Stassen back to the London conference with secret instructions. It was assumed that the U.S. would urge an alternative plan for aerial inspection over Alaska and eastern Siberia.

Another topic for conversation at Gettysburg was the return to German individuals and corporations of property seized by the U.S. during and since World War II. The State Department proposed the return of property to individuals up to a value of $10,000. A bill pending in the Senate Judiciary Committee calls for complete return of vested assets. Passage of this bill would strengthen Adenauer's position in the coming election campaign, since there is strong feeling against American confiscation of German property.

Returning from Gettysburg, the 81-year-old Chancellor had three days of conferences in Washington with high government officials. With him was Foreign Minister Heinrich von Brentano, mentioned as a successor to Adenauer.

Things have happened fast in the past twelve years. U.S.-German relations have changed from that of victor and vanquished to mutual interest and friendship. The future of Germany, both east and west, may hold the key to the future of Europe and of western civilization.

"THE CHURCH NEVER HAD IT SO GOOD"

IT IS NO longer necessary to prove that the United States is undergoing a significant revival of religion. There was never a time when religion stood so high in public esteem as now. No more can we talk about the "good old days" of religion. There are no days that "had it this good."

In light of this situation we would expect great rejoicing in church circles. But there is a widespread opinion among religious leaders that the revival is not wholly an asset. A host of church leaders have joined the chorus of complaints which range from cynical disdain to doubts about the value of the revival.

AT THIS POINT the layman is likely to become bewildered. We can imagine him saying, "Is it ever possible to please you ministers? When we did not go to church, you condemned our secularism and indifference. Now that we have flocked back to church, you tell us that our last condition is worse than the first."

While we can sympathize with the layman, this is not necessarily proof that t clergy likes to think negatively. The Bi gives a precedent for this criticism. contains very few condemnations atheism. The great enemy is alwa idolatry—that is—false religion. Con quently, a revival of religion is not nec sarily an asset to true Christianity.

What are the criticisms being made our current religious revival?

THE FIRST CHARGE is that the pres revival is shallow. It consists of a vag religiosity rather than a return to Christian faith. W. L. Miller has scribed the religion of the typical Am can as a "passionate belief in the Gr Whatever."

It is argued that the real God of current American religiosity appears be a likeable old gentleman who just

---

By WILLIAM HORDERN

Dr. Hordern has been a professor at Swar more College, and is soon to join the fact of Garrett Biblical Institute in Evanst

) forgive us, and who will reward us
ith success if we live by faith, hope, and
iarity. We want our religion straight—
heerful nuns, devout prizefighters,
appy miracles.", We do not wish to
lumb life to the depths and wrestle in
gony with its meaning.

A second criticism is that our re-
giosity is selfish. We have no intention
f losing our lives so we may find them
gain. Why should we? We are being
ffered a religion that promises to save
ur lives without losing a thing. If we
ill just offer a few prayers before our
usiness deals, or learn to quote a few
assages of Scripture, we can have the
est of this world and the next too. We
ill receive peace of mind, business suc-
ess, victory in sports, popularity.

In short, we expect religion to give us
verything that, in a nonreligious frame
f mind, we wanted. Advertisements tell
s to "Go to church and leave your
ares." It is not mentioned that if we go
) church we may receive new cares—
ie kind that Luther found in the mon-
stery, or the kind that drove Jesus to
veat blood in Gethsemane.

THE THIRD CHARGE against the revival
that it is a worship of "the American
ay of life." The religion that the bib-
cal prophets condemned was a cultural
eligion, the exaltation of a particular
eople in a religious framework. There is
uch to indicate that we have in America
recisely the kind of a folk-religion that
ie prophets condemned.

We speak about "this country under
od," but we never mean "this country
nder the judgment of God." What we
eally mean is that "God is on our side."
nstead of trying to find God's will, we
ssume that our will is God's.

The fourth criticism is that despite the
npressive gains of religion there has

"If we simply shout 'Hallelujah' over our encouraging statistics, we will be fooling ourselves," says Prof. Hordern. Return to religion is still in the test stage. The church has unusual opportunity these days to proclaim the Christian gospel to people who are willing to listen but who don't yet know what it is all about.

been no corresponding gain in national morality. If statistics show a rise in religion, they also show for the same years a rise in juvenile delinquency, crime in general, the accident tolls on our highways, and the facts revealed in the Kinsey reports.

There is little in our political life or in our foreign policy to show that we have become a more Christian nation. There has been a dismaying failure of the revival in religion to meet the racial problem. The religious revival has come but the moral revival has lagged behind.

If the first three criticisms are correct, this is what we would expect. A shallow religion, accepted for selfish reasons, and used to sanction our way of life, is not likely to disturb our moral habits, or to move us to do God's will.

So we have a religious revival. But many of our religious leaders are unhappy about it. We have seen their reasons. What can we conclude?

FIRST, WE MUST concede the truth in the criticisms. If we simply shout "Hallelujah" over our encouraging statistics, we will be fooling ourselves. George Bernard Shaw reminded us that most people get inoculated with a mild form of Christianity and thus become immune to the real thing. Many have been so inoculated in our day.

In the second place, we must not ignore the opportunity that the church

has today. An audience has appeared that is willing to listen to religion. I do not see how anyone who believes that God acts in history can doubt that the hand of God has been working in the revival. This is not to overlook its shortcomings, but it is to emphasize its potential.

The old secular philosophies have failed and men are looking for something to take their place. What they have is still inadequate. But the fact that they are looking offers a remarkable opportunity. It will be a tragedy if the church fails to use it.

Moreover, all is not as black as the critics would make it appear. If there is much that is shallow in the revival, there is also depth. Theology has been revived in our age and has rediscovered the power and depth of the gospel, although there is still a gulf between theology and the masses who are going to church.

Although morality is lingering behind religion, there are some exciting developments in this area. It may turn out that the most important Christian development of the century occurred when Martin Luther King organized the Christian boycott of buses in Montgomery, Alabama. Here the power and relevance of the Christian ethic was displayed in a creative form. The moral revival is not as spectacular in size as the religious, but it is real and vital.

SIGNIFICANT ALSO is the increased interest in religion among intellectuals in general, and in the colleges in particular. America is often scornful of "eggheads." But the fact remains that from our colleges come the leaders of tomorrow. They provide our teachers, leaders of business and labor unions, clergymen, men who will write the novels, plays, and newspapers, those who will become leaders in

An audience has appeared

their communities. The men who w influence public opinion tomorrow a in college today. In a real sense the que tion of how deep and permanent the r vival will be depends upon what is ha pening in the colleges.

There is an upsurge in religious inte est on the campuses. Not too many yea ago it was taken almost for granted that "religious intellectual" was a contradicti in terms. Christian parents were afraid send their children to college for fear th their faith would be amputated.

But the intellectual is finding his w back to religion. We are witnessing interesting swing of the pendulum. generation ago a child came from a r ligious home and lost his religion in co lege. Today many a child from a no religious home comes to college and d covers religion.

THE REVIVAL in the colleges also has liabilities. Today's student is very i terested in theology but he has little d sire to study how religion may be appli to social problems. Religion is oft sought as the answer to personal pro lems rather than as something to motiva a man to serve the world.

In a study of colleges for the Hazen undation, Dr. Phillip Jacobs found that hile a majority of the students expressed need for religion, it played no part in eir choice of a vocation. They saw no levance of religion to the important oices that they had to make in life. Dr. Jacobs also found that the average udent is "gloriously contented." This rresponds with my own observations. en years ago the student was anxious, secure, seeking for a firm ground. To-y students face the future with little ar or worry. They look forward to a ture in which they will reap material wards. Religion will probably be a rt of that future, but it will not be a ligion that disturbs or changes their es.

It is my conviction that the churches ll have to take more seriously their ty to the college. We need more religious workers on the campus. The church has done a fairly good job in the larger universities. But our better students, and hence the ones with greatest leadership potential, are often in the smaller colleges. In these colleges the church normally leaves all efforts to a local congregation which is too understaffed to offer an effective ministry.

IN CONCLUSION, my thesis is simply this. The question—"Is the revival of religion an asset or liability?"—is still to be answered. To a large part it will be answered by whether or not our churches awaken in time to the crucial position of the college. Perhaps we have never had such an opportunity for religion in higher education. But the opportunity has its dangers. Only the best study and increased interest can turn this opportunity into an asset for religion in America.

"Try it, friends. Keep the Commandments for just ten days. If you're not completely satisfied, just . . ."

It Takes a Lot of Love

If you knew everything in advance, maybe you wouldn't hav
the nerve. But real love carries people through their problem

By HAROLD HELFE

VERY STILL AND STRAIGHT Janice stood beside Don, so close that their shoulders seemed to touch. The minister had begun reading the marriage service.

Janice's head was spinning. It was as if she were at a movie and the film machine had gone berserk and she saw everything projected at a fantastically fast-moving clip . . .

THERE WAS Don now, having job trouble. Not satisfied with his bookkeeping job, not being sure just what he wanted, but feeling restless, no doubt chafing under the responsibility of having a wife.

From a loving, considerate sweetheart he was becoming quite snappish at times. Maybe he wasn't really cut out for the role of a husband and the problems that went with it. Or maybe it was just that he didn't love her enough not to resent the change from his previous easy-going existence.

Other fusses too. Over where they should live. One of the things they'd never been able to see eye-to-eye on. He thought an apartment was just the thing, more footloose and fancy-free. She wanted a home of their own, no matter how small, but some kind of little garden, a lawn, trees, a fireplace of their own.

He wanted to splurge on a car, a nice big fancy one. She was content to string along with the one they had, to put money away for a rainy day, to save up for something more worthwhile.

Another thing, he didn't like to have her visiting her mother so much. Fusses over that. He'd never been able to g along with her family too well.

JANICE SNAPPED to for a moment. Th preacher was saying, *"Into this holy e tate, this Man and this Woman come no to be united . . ."* but she was soon lo again in her theater world. The picture on "the screen" were still moving at breakneck pace. She could see Don ou of a job.

Don blustering, "Well, they didn't a preciate me there anyway. I'm glad lost out. I'll get something much bette wait and see." But some awful time ahead. No money coming in, their sma savings soon dissipated.

Then the child on its way. The ex cruciating joy of it, the magnificent wo der of it, the broadsweep cosmic myster of it and the personal intimacy of it too But the sobering problems that wer along with it. Doctor bills, hospital ex penses, a crib, baby food, baby clothes the need for more room, a bigger place

Don finally getting a job. Not 100 pe cent to his liking but a fairly nice one, a that. The baby seems to have put mor starch and spunk into Don. Everythin appears to be going along fine. The the war.

Sooner or later, always a war. A bi fuss about Don enlisting. He could hav waited to be drafted, after all, there wa the child—and her. But, no, he had t jump in, feet first. "What would the fe lows think?" he says. "Besides, the coun try needs everybody."

Now the most dreadful time imagin-
le. All those terrible stories about the
ar and Don somewhere in the middle
it. Worrying, worrying, worrying.
ringing at every knock at the door, won-
ring if it will be a boy with a telegram.
Having their second child all by her-
lf. Knowing she would get through it,
mehow managing to do so. Two chil-
en on her hands now, Don thousands
miles away. Worrying so terribly
out the youngsters, wondering if she
re handling them properly, feeling ter-
ly inadequate and lonely and hapless.
Worrying about Don too, the casualty
ts completely out of control now, as if
termined to reach out and include
eryone. Worrying about money prob-
ns, everything so terribly expensive and
fficult. With it all, the horrible monot-
y of the day-by-day trials and tribula-
ns, ration books. Those awfully blue
etches without a single word from Don.

Then, suddenly, it's all over. Don
ck again. The children coming along
e, a lot of fun now. Billy looks just like
n. Now they'll truly all settle down
gether, for keeps. But Don is thinking
pulling stakes! "Out West, that's where
e real opportunity is now," he argues.
Tears, pleadings, recriminations. No
e. Packing up and going, strangers in
strange town, starting all over again.
eling she'd never get used to things.
The minister was saying, *"Wilt thou*
ve this Man to thy wedded husband, to
e together after God's ordinance in the
ly estate of Matrimony?" . . .
But Janice was back almost instantly
her "private prevue." The "screen pro-
tion" kept whirring away. Don having
s job troubles again. Just couldn't seem
latch on to anything that clicked
lidly. A big fuss about Don taking a
b that required much traveling.

The children growing up, little by little. Then that terrible accident. Don always a bit reckless behind the wheel. Leaving the children with a nextdoor neighbor in the dead of night, rushing to the hospital like a mad woman. Don looking more dead than alive. The world spinning crazily, agonizingly, into unrelieved darkness.

Don on crutches now, his face still battered. A long drawn-out process, becoming whole again.

Now it's Billy. Diphtheria. Very sick. Doctor seems a little worried too. A fretful, troublesome week.

Now it's Sally who doesn't seem herself. And having to wear a brace on her teeth. A shy, ungainly girl.

Don has another new job. Will this finally be IT? Bills, bills, bills. If not one thing, another. On top of medical bills, house needs repairing badly.

Billy back in bed. Hurt in school football game. Sally wants so badly to go to camp with some of her friends and it would be nice for her. But much too expensive. Don had a big row with boss, job may be in jeopardy.

Billy fell off his bike. Has a busted elbow. Sally going to her first big party, fretting because dress is "made-over" one. House may need new furnace, where is money coming from? Don is thinking of quitting job, starting out all over again.

The projection of the "whirring pictures" is over. The words of the preacher are coming through now, with unmistakable, brilliant clarity. *"Wilt thou love him, comfort him, honor and keep him in sickness and in health, and, forsaking all others, keep thee only unto him, so long as ye both shall live?"* There was a pause.

"Oh, yes!—oh, yes, *I will!*"

Her hand and Don's seek each other out and cling together.

POSTPONEMENT

SUSIE HAD BEEN looking at Karen curiously ever since we left the church. Now, as we sat around the dining table, the question came and for a moment I was too shocked to know what to say.

Since Karen had cleared away our dinner things, Pete and Susie were bringing in the chocolate pudding. Pete had outdone himself by piling the whipped cream in fancy shapes. My mind was definitely on the immediate present—how much the family had enjoyed the fried chicken and how they never seemed to tire of chocolate pudding.

SUSIE SET Karen's dish on the table, then stood there for a moment. "How did it taste?" she demanded.

Karen hesitated, then smiled. "Delicious! Mother fries wonderful chicken and you sure toss a superb salad, Miss Melton!"

"Not that!" Susie was impatient. "Communion!"

"Susie!" Pete gasped, half shocked, half admiring her daring.

"I thought that was what you meant, but I tried to give you the benefit of the doubt," exclaimed Karen. "Of all the revolting children I ever heard!"

"What's so wrong?" All Susie's belligerence blossomed under Karen's tone of voice. "If you eat, you gotta taste!"

"But the taste is not the thing we think about, Susie," Dan put in more kindly than Karen had spoken, yet with solemnity in his voice. "We think about the *meaning* of communion — that Christ comes to us in a very special way."

"You mean you can't taste anythin Anything but Jesus?" Incredulity, di taste and awe fought in the words.

"Of course, you taste the bread ar wine," Karen replied, "but you dor think about them!"

"I always think about what I'm ea ing!" She sat down at her own place ar took a heaping teaspoonful of chocola pudding and whipped cream.

"As though we didn't know that!"

Dan motioned Karen to let him hand it. "Sure you think about what you' eating. So do all boys and girls your ag By the time you're Pete's age, you wor care about taste as much as you ca about plenty of food to fill you up. A by the time you're fourteen or ther abouts, you'll know about different kin of eating and you'll care less about eith taste or being filled up than you ca about the right sort of food for the rig sort of occasion."

IN SPITE of myself I smiled. Susie prc ably didn't understand what he was dr ing at, but Karen had been quite ups when I suggested ice cream and cake f an after-the-game party when hot dc and hamburgers are the order of the da As Dan said, it was the appropriatene that mattered.

"Sounds crazy to me!" sniffed Susie.

"Of course," Dan agreed. "That's w little girls your age don't take communic Jesus comes to you through his church other ways. If you took communion no Jesus would come to you with all t things he has promised, but you mig

be so busy thinking about what Susie Melton was tasting that you might not even know it. Instead of doing what you were doing in remembrance of Jesus, you might be doing it in remembrance of no one but Susie Melton."

Pete smirked. Then, seeing that Dan was not kidding, he straightened out again.

"AND ANOTHER thing, Susie," Dan went on. "Please remember that this is something that means a lot to the older members of the family. You don't understand it. In fact, this is so important we don't fully understand it ourselves—not fully. Now whenever people feel strongly about something, it is always kind to speak of that thing very politely. And when the something they care about is connected with the church, you ought to speak reverently."

"You mean I ought to bow my head when I say it?" If she was being "smart," she was certainly doing it with an innocent expression. And Pete confirmed my feeling. "She's just heard the teacher say, 'Let us bow our heads reverently,' and she doesn't know what reverently means!" he scoffed.

"Maybe you'd better tell her," his father suggested.

"Well—I don't know. It means the way you behave around the church or to God or about the Bible. But that sounds sort of square. 'When you talk about anything about the church you do it the way you talk about the church.' Nobody'd know what that means."

"Unless," Dan suggested, "he knew how he ought to behave about the church."

"Then he wouldn't need to be told!"

"He might," Karen put in. "That's one of the most important things we learned in confirmation class—that people don't always do even the things they know they ought to do. That's what the second commandment and the first petition of the Lord's Prayer are about — reverence. We're not as reverent as we ought to be, so we pray God to help us, but then lots of us forget what we've asked and go right along—and that's why we need communion."

Dan nodded, then took the conversation back to reverence. "There are a lot of words, especially in the church which you can't really say in other words. They have to be lived. When the teacher tells you to bow your head reverently, she's starting to help you with living that word. You'll find it means lots more than bowing your head."

"It sure does!" Pete chimed in. "It's the way you handle the Bible and the hymn books. Getting up and sitting down quietly is part of it. Oh, and getting a praying tone in your voice, and—"

"YOU MEAN when I ask questions about church I ought to get a praying tone in my voice?"

Karen summed it up quickly. "It means not asking smart questions about such things—forgetting you're a sharpie." I could see the words, "for once," form on her lips, but she bit them back. I smiled my approval.

Pete intercepted our exchange of glances. "Say, Mother's not saying anything!"

"Who's given me a chance?" I laughed. "Besides, I think we've talked enough about this. You've all had a chance to say something."

"In other words," said Dan, "you think the most reverent way for us to talk about this is to hold further talk till some of us are older? All those in favor?"

And even Susie who had started it all, chimed in, "Aye!"

Christians Are a Family

Those who live in Christ are not divided by the usual differences which separate humanity. Jesus breaks down the walls

By JOHN SCHMIDT

Read Ephesians 2:14-22

THE BOND OF PEACE between Jew and Gentile who had found their common home in the church is a person, rather than an idea or a philosophy. Jesus Christ is the bridge of peaceful fellowship between sinful man and God, and also between men of every inheritance and culture who receive his grace.

John Chrysostom, of the early Greek church, beautifully captured Paul's illustration when he suggested that our Lord is like a metal worker who melts down a statue of lead and another of silver to combine them into a statue of pure gold.

Paul's memory turns back to a wall he had often seen in Jerusalem's temple. It divided the "sanctuary," open only to Jews, from the outer court into which Gentile visitors might come. Paul had special reason for remembering this, since his arrest in Jerusalem (that resulted in his Roman imprisonment) was due to the accusation that he had taken Trophinus, a native of Ephesus, into the sacred courts (Acts 21:27-31).

THIS WALL WAS destroyed in A.D. 70, when the temple was sacked by Roman troops, but spiritually it had been destroyed at the crucifixion of Jesus. His death had destroyed all the Hebrew taboos that justified anti-Gentilism, and which aroused anti-Semitism in turn. "The dividing wall of hostility" was forever broken down.

Jesus fulfilled the law in his own conduct, but he destroyed it forever as a means of salvation. At the same time he nullified the limitations and restrictions of the "commandments and ordinances."

Christ established the unity of all races and classes, but by a method different from that which others had attempted. Jesus' method was not the victory of one over the rest, as Jewish nationalists had expected of the Messiah. Instead he created "one new man," who is no longer Jew or Greek, slave or free, male or female, but simply a man in Christ (compare Colossians 3:9-11).

Hatreds, fears, and tensions between man and man reached their horrible climax at Jesus' cross, and were by that cross destroyed. The hostile fragments of the human race were incorporated into one body—Christ's. There is one Saviour for all men and one fellowship into which he incorporates them through mutual faith and love.

THIS IS THE TRUE and basic unity of the church, however dimly we recognize and act upon it. This unity is not something schemed by us to satisfy our ambitions or to overcome our frustrations. This unity is created by God.

This Saviour preaches to men through his body, the church, proclaiming one gospel for all men everywhere. He "evangelizes peace" to Jew, Greek, Swede, Liberian, American, Slav, "peace to you who were far off and peace to you who were near."

Dr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

This peace is genuine because it has its root in a re-established peace between a holy God and sinful man. Not only the temple wall, separating man from man, but also the heavy temple curtain, separating man from God (Matthew 27:51) was destroyed. Through Jesus both citizens and foreigners have "access" to the Father.

The word "access" has a special air of dignity about it, for it refers to the high privilege of entrance into the presence of a great ruler, a privilege that was held by only a few. Yet the supreme Lord of the universe, the King of kings, grants this "access" to all men alike.

It should be noted that in verse 18 (as in 1:13) all three persons of the Trinity share in the wonderful work of redemption.

WITH THE next verse Paul returns to the illustration from political life he had used in verse 12. Foreigners, who have no rights at all, and alien residents, whose rights are limited and temporary, are given the full privileges of citizenship by the King. That is astonishing news to them, and not infrequently shocking news to those who had long prided themselves on their own special status.

Some "born Lutherans," who had long thought of their church as a monopoly of Nordic peoples, may be as shocked by the strange accents and dark skins they should increasingly hear in their churches, as were the Jews at the Gentile "invasion" of the church.

The Christian church is both new and ancient. It is new because Jesus Christ, and what he did, represented a wholly new fact in the relation of man to God and God to man. It is ancient in that it absorbed Israel's place and promise. Compare the way in which I Peter 2:9 adopts the thought and language of Deuteronomy 14:2, applying to the church the old and unique status of Israel.)

God still has his "chosen people," but they are the children of Abraham through faith, rather than through natural heredity (Galatians 3:6-9).

To make this point more clearly Paul drops his political illustration for another. Gentiles, through faith, are received into the "household" of God. This word means both "clan," a family group within whose love inequalities are not divisive, and "dwelling place." It is this second meaning that Paul continues to draw upon for a moment.

SOMEONE HAS commented that until the time of Constantine the Christian church had no temples. It was itself the temple, the dwelling place of God. That is Paul's thought here (he uses the idea a bit differently in I Corinthians 3:10-16). The foundation stones of this structure were the apostles (the imagery is the same as in Matthew 16:16 and Galatians 2:9) and the prophets (probably the New Testament order of preachers mentioned in I Corinthians 14:1-5). Jesus is himself the key structural stone, without which the whole could not stand.

Quickly Paul's illustration shifts again. The church is more than a building; it is a growing organism. "Each several building" in the great temple complex (Paul may have been thinking either of Jerusalem or of Ephesus) is part of the whole, and essential to its effective functioning. They must therefore be "joined together" as in the proper articulation of joints, muscles, and ligaments. Jesus Christ is its life and its energy (John 15:1-6).

Jew and Gentile, and men of every nation and race since, "are built into it," that in them the Most High, who "does not dwell in houses made with hands" (Acts 7:48), might have fitting residence.

WORSHIP NOTEBOOK

Twenty-ninth in a Series on the Liturgy: POST-COMMUNION VERSICLE AND COLLECT

WHAT PASTOR hasn't thrilled to a church full of people on a "communion Sunday"? His joy has turned to sorrow however when, in turning from the altar after covering the sacred vessels, he beholds some empty seats. Some people can't sit still. They receive God's precious gift and then head for a side door.

One pastor, noticing that certain members always chose their places on communion Sundays so as to be in the first table and leave early, instructed the ushers to reverse the usual procedure—"so that the last would be first, and the first last."

CERTAINLY NO ONE would think of accepting a gift without thanking the donor. It is terribly bad manners. Yet every time the most precious gift of all is given, a few recipients take it and never bother to express thanks.

We need to give thanks. It is the only response we can properly give to God. To say thanks is to render the homage due him and him alone. That is why from very early times the liturgy was called the Eucharist, the giving of thanks. Christians coming to worship God received of him more than comfort, strength, or answer to prayer. God's gift was not a memento of himself, something to cheer them through evil days. God's gift then, as it is now, is himself. And in joyous response, filled with the grace of his presence, his people give thanks.

THUS EVERYTHING that follows a person's reception of holy communion is a thanksgiving. The entire service from that point is called the Post Communion. A communicant returning to his place from the altar has ample time to offer the quiet private prayers of gratitude that ought follow on this moment.

Then, as the vessels are covered and the congregation rises, all sing the hymn *Nunc Dimittis*. This is an individual's hymn of praise. With my fellow-members of the Body of Christ I stand before the God who now dwells within me and I sing my thanks.

But the assembled congregation is never a collection of individuals. We are the Body of Christ, the parts of a whole, and individualism dissolves into unity. The minister, facing the altar, speaks the words so frequently found in the Psalms (note the opening verses Psalms 105, 106, 107, 118, 136) and the worshipers respond in the traditional antiphon, Psalm 105. Here is the invitation to unite in thanksgiving and the reason why we ought to respond in thanks.

THEN FOLLOWS the Post Communion thanksgiving collect.

We may be most happy with the change made here in the traditional order of the mass. Instead of an abrupt dismissal, *Ite missa est*, which means quite literally, "Go, it is over," there is a feature which is traditionally Lutheran. It would be more accurate to say "traditionally Luther's." The prayer is his composition. Although drawn from various pre-Reformation sources it reflects the Reformer's desire to express at this place in the service the thanks one ought to feel. Thus in almost every Lutheran liturgy this classic prayer of Luther has found its place as a part of the Post Communion.

NOTICE the pattern of the prayer.

The first thought is of thanksgiving. This is our duty and gratefully we perform it. Sometimes the words "Thank you" seem shallow. A gift has overwhelmed us. Not always is it an extravagant donation of wealth. It may be the caress of a tiny child, a hand-picked bouquet of wild flowers, an amateurish attempt at handcraft, or heirloom of sentimental value. But we recognized that the giver intended to give himself. Our feeble "thank-you" seems small return for the sentiment.

So with God. What is adequate return for his gift of himself? Can we really do anything. Yet we know we ought.

Then too we acknowledge that the sacrament is a gift. We will not pervert the testament of the Upper Room and make of it our gift to God. He comes to us in it. There is a fear in some quarters today that there is a tendency toward making the sacrament sacrificial in character.

It is true that there is a sacrificial element in the service, but chiefly the liturgy achieves its desired and intended purpose when it is recognized as the gift of God. Against the modern secular feeling that one only gets what he pays for, God gives us himself. Luther recognized this truth and set it into the prayer.

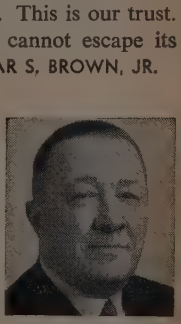
WE MUST BE careful however to accept his gift worthily. Not everyone who receives the Body and Blood of Christ in the sacrament does so to his salvation. Some, as St. Paul says, eat and drink to their condemnation.

A Christian must be careful not to judge others, only himself. So he unites with his fellows in this prayer: "And we beseech Thee, of Thy mercy, to strengthen us through the same in faith toward Thee and in fervent love toward one another." How often has a pastor been met with: "But Pastor, I don't feel worthy to go to communion, I'm not good enough!"

Not good enough? Who is? And how better find the comfort and strength of faith, the answer to doubts, and the determination to live in love toward all men than in allowing God to dwell in us. And that is what the sacrament is—God dwelling in us. We are new creatures. God in his Word—through baptism, preaching, confession and absolution, holy communion, and other media, comes to us to find a home. If we but let him enter, our life is new.

THAT IS WHY one must never think of worship as only that which takes place in the church on Sunday morning. Worship begins there, at font and altar. From pulpit and lectern there comes flowing to us the blessed grace of God. We then, filled with his Presence, go forth into the world with faith and love. We bear in our conversation the marks of our assurance in God's love in Christ. This is our trust. Others seeing it in us cannot escape its power. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

False outlook

QUESTION: Ben is discouraged, and is taking too passive an attitude toward things. He complains that he has the poorest teacher in his building, blames her for too heavy assignments, insists that she fails to give clear explanations. He believes that she has a grudge against him.

Ben is a Boy Scout but finds fault with

both scoutmaster and troop for not meeting on time and for being inactive. He wants more camping trips and stricter tests. He is dissatisfied with our Sunday school, and cites the various activities which a neighboring Sunday school has—plays, parties, picnics, and other projects. Again and again he talks about what other boys are able to do and what tough luck he always has.

The boy has us worried.

REPLY: From this outline it seems that Ben may be projecting his own feeling of weaknesses on to the school, Sunday school, Scouts, and other agencies. It is a rather common maneuver for a person who feels inadequate to situations to place blame on other persons or agencies, attributing to them his own weaknesses or faults.

Ben needs friendly, tactful, confidential guidance. His low self-confidence needs up-building. He may need help in acquiring skills and balance to enable him to find his place in various groups. He ought also to be shown in a kind, diplomatic way that the trouble probably lies within himself.

There is no magic formula for the remedy of such a problem overnight. It calls for understanding, sympathy, and patient dealing over a period of time. Parents are in a strategic position to give help, as is the teacher, who should be taken into confidence and whose help should be enlisted. Both can inspire Ben to do many things to help himself.

Babies

QUESTION: We have four children after six years of married life. We live in a small apartment because our income is insufficient to rent larger quarters. We don't have enough room.

The work involved in having a sizeable family so soon is really overwhelming. I know that I am rather often in an irritated mood when Don comes home from work. I must again and again ask him to help with the work, though I know that he is worn down after a day of heavy duty and plenty of annoyances. I have some electric appliances which are a help, but children are children—one or two always needing some kind of attention, if only refereeing their battles.

The money problem is worrisome. With one or two children it might not be so difficult, but with four it seems there is no limit to the calls for money. We seem to be providing only about half of what children are properly entitled to have.

REPLY: Every matter which marriage entails ought to have been discussed and settled, at least tentatively, by the time of engagement. With information and facilities available today, family planning ic not the difficult matter it once was. Since couples cannot at the outset control income and environment they need to adapt the family to the circumstances until conditions become more favorable.

But one cannot undo the past, and must therefore use his resourcefulness to deal with existing conditions.

1) Postpone any additional children until your circumstances justify them. 2) Plan the use of your time in advance. 3) Try to get sufficient sleep to insure a good disposition. 4) Get a sitter and go out with your husband occasionally. 5) Inform yourself on family budgeting and plan your purchases accordingly. 6) Pleasantly enlist your husband's help, but be fair about the matter. 7) Try to find larger space in a less expensive neighborhood.

REVELATION IS PERSONAL

The Idea of Revelation in Recent Thought. By John Baillie. Columbia University Press. 151 pages. $3.

This brief but compact study presents an expanded version of the Bampton lectures which Dr. Baillie delivered at Columbia University in 1954. The author is well-known for such recent works as *Invitation to Pilgrimage* and *The Belief in Progress.*

Even a hasty reading of his latest book should convince one that Dr. Baillie has given to the subject of revelation the same kind of "arduous theological thought" to which he challenges others. Here is a book that should be in the library of every pastor, and may be recommended to every layman interested in theology.

Beginning with a brief survey of views on revelation in the seventeenth to nineteenth centuries, including some reference to Thomas Aquinas, Luther, and Calvin, the author proceeds to an analysis of the meaning of "divine self-disclosure," leading to a comparison of the views of Barth, Brunner, Tillich, Temple, Bultmann, and others.

The burden of Baillie's discussion is to show that the revelation of which the Bible speaks is always such as has place within a personal relationship. "All revelation . . . is from subject to subject, . . . from the divine Subject to the human." What is revealed to us, according to the Bible, Baillie claims, is not a body of information concerning various things of which we might otherwise be ignorant, but rather the living God himself. What God reveals to us is himself and not merely a set of propositions about him. When God reveals himself, it is not solely, or primarily, a matter of giving "information by communication; He gives us himself in communion." Truths about God, the doctrines of the church, would not be possible if God "had not first revealed himself to his people." God reveals himself in events and *in action.* The Bible is the record or story of the mighty acts of God.

Baillie finds that recent leading thinkers on the subject of revelation are to a great extent in agreement, though with different emphases, in holding that God reveals himself, not merely a set of doctrines about himself. The error of some older views, such as those of Thomas Aquinas and some Protestant theologians, is in their excessive intellectualism. The same emphasis is applied to the response of faith. If what is revealed is God himself rather than truths about God, then faith must be primarily trust rather than intellectual assent to doctrinal propositions.

In answer to the question, "If God really exists . . . why does he not declare himself more plainly?" the answer given by Baillie is that the person asking the question may have a faulty "receiving apparatus." Perhaps we have not been really listening or have been deliberately deaf to God's Word.

Wagner College VILJO K. NIKANDER

CHURCH FATHERS LIVE AGAIN

The Holy Fire. By Robert Payne. Harper. 313 pages. $5.

Robert Payne is fascinated by two things —poetry and the minds of men. In *The Holy Fire* he mingles history and legend, painting vivid pictures of the church fathers of the East against the backdrop of their circumstances and surroundings.

Little is known of some of the fathers, and it is these who come most to life as the author presents brief and well-selected passages from their writings, adding sympathetic and poetic commentary.

The first fathers presented are from Alexandria in Egypt. After quoting some of the writings of Clement the author says: "Sometimes the long fugues give way to simple songs: a simple phrase more illuminating than all the battling with philosophy, though the battles with philosophy were necessary to give birth to these simple songs."

Excerpts from Origen's treatise on prayer are followed by comments as pungent as

some of the original writings. "Prayer is so many things they are almost past counting: a pathway through the snares of the world, a road to God, an act of pure worship."

Athanasius, "the noble champion of Christ," is painted with compelling force. We are introduced to three fathers of the church in Cappadocia: Basil, who like Athanasius, was an intellectual giant and fighter for the faith; Gregory of Nyssa, the brother of Basil, milder, and less well known, but who expressed much joy in his approach to God; and Gregory Nazianzen who neither chose the priesthood nor desired power but who became bishop of Constantinople. Another bishop of Constantinople, John Chrysostom, is included, as are Dionysius the Areopagite, John of Damascus, and Gregory Palamas.

It is principally from the writings of these men that the author draws for his portrayal of them, and there is an excellent bibliography. An index also adds to the book's usefulness. For those of us who cannot read the writings of the church fathers in their original languages, or who do not have the time to read the many volumes of the Anti Nicene, Nicene, and Post Nicene Fathers, the author has done a great service.

HELEN E. PFATTEICHER
Moorestown, N. J.

MODERN MYSTICISM

The Art of Meditation. By Joel S. Goldsmith. Harper. 154 pages. $2.50.

This book's value, in a materialistic age, is its emphasis on the spiritual. "Our culture has focused attention on the things of the world to such an extent that we have lost the capacity to sit quietly and ponder an idea."

Repeatedly the author calls attention to the book's purpose which he states in these words, "The purpose of this book is to help students practice the art of meditation by which the Word takes root, so that they come into an actual awareness, an actual consciousness of living in the Spirit."

This is a book for mystics with their search for what they designate as reality. Few of us ever attain it. "How many people have ever had a God-experience? How many have felt the flow of the Spirit in their minds, in their souls, in their bodies? The number is small, only a few hundred or at the most a few thousand in a generation."

God is "Infinite Invisible," one reason perhaps why so few ever attain a God-experience. The language and treatment are too subjective; the end result, eccentric religiosity. The ten examples of meditations can be understood only by a fellow mystic. They are largely meaningless to the average reader. This is spirituality run riot by means of a jargon of words. DAVID A. MENGES
Menges Mills, Pa.

DIBELIUS

Day Is Dawning. The Story of Bishop Otto Dibelius. Christian Education Press, 222 pages. $3.50.

A lucid biography of Bishop Dibelius, who has lived at the center of much important church history of the last half-century, would be a valuable document. It would not be easy to write. Bishop Dibelius is a complex and contradictory personality, a man of simple courage and shrewd diplomacy.

Whoever it is who wrote this book (the author is not identified) has not succeeded in producing a recognizable portrait. The book contains many quotations from the bishop's speeches and writings which are important and valuable. But the book as a whole is amateurish and muddy.

The Crown Tree. By LeGette Blythe. John Knox Press. 329 pages. $3.50.

Longinus, the Roman centurion who directed the crucifixion of Jesus, becomes a Christian in this neatly written and vigorous novel. The people one meets in the Book of the Acts, including Peter, Stephen, Paul, Barnabas, Luke, plus prominent personalities of the Roman world, populate this book.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

SWEDEN: Malmo. May 18.—Last Sunday was Reformation Sunday, which the Church of Sweden always celebrates in May. It is no great Sunday. There is no difference in church attendance.

Is the spirit of Reformation as dead in Sweden as the poor celebration of Reformation Sunday suggests? In this century Sweden has had a brilliant revival of theological research on Luther but no revival of the spirit of Luther.

Some conservatives display the spirit of stiff Lutheran scholastic orthodoxy rather than the spirit of Luther himself. Just now they are concentrating on the fight against introduction of female ministers. The government has announced that the legal Church Assembly will act on the question Aug. 31. In Denmark women are already serving as pastors.

Nor is the spirit of Luther much alive among the common man in Sweden. People believe in reason and in the Golden Rule. Sin and forgiveness of sins do not mean much. In this situation the seriousness of Luther's fight against Rome is poorly understood. Instead, many are interested in making closer acquaintance with the Church of Rome, of which they know little.

When the girls in my school recently were allowed to invite a guest speaker to morning devotion, they invited a Roman Catholic pastor. He said nothing sensational, speaking of prayer in a general manner.

The day before Reformation Sunday two 17-year-old girls came to me asking about the possibilities of conversion to Rome. They told me they got more out of Roman worship than from Lutheran worship, though they did not yet understand much of Roman doctrine.

From this conversation I went directly to Lund to listen to an academical discussion on Thomas Aquinas. It turned out to be a real ecumenical event. When a Swedish theologian, wanting to become a doctor of theology, has written and published his dissertation, which must have a high scholarly quality, he has to defend his book publicly against opponents.

This day before Reformation Sunday Dr. Per Erik Persson defended his dissertation, *Sacra doctrina,* a study of the relation of reason and revelation in the Thomist theology.

Earlier I had met the grand old man of Swedish theology, Bishop Aulén, who drew my attention to this book. Gustaf Aulén is himself a champion of Luther research. Now he stressed the significance of the fact that present Swedish theological research is looking behind Luther to the Middle Ages. There is much collaboration between Roman and Lutheran scholars in research about the Bible and the theology of the early Christian church. Bishop Aulén had himself recently in Italy discussed his new book on Holy Communion with Dominican theologians.

The discussion of Dr. Persson's work was thoroughly international and quite in the spirit of the debates of the Middle Ages. Taking part were another Swedish Lutheran of the theological faculty at Lund; a French Dominican priest, Albert Raulin, and an expert on St. Thomas, Prof. Skydsgaard from Copenhagen.

In his book Dr. Persson traces what in the thinking of St. Thomas is derived from Holy Scripture (revelation) and what from Greek philosophy (reason). He points out a conflict between Luther and Thomas on interpretation of Scripture. St. Thomas interprets Scripture in a way determined by the Greek tradition, from which Luther wanted to be free.

—STEN RODHE

SYNOD CONVENTIONS

Maryland plans for double apportionment . . . Ohio elects Wiegman . . . New Jersey revises constitution . . . Pa. Ministerium debates "high church" practices

MARYLAND

By LLOYD M. KELLER

"GROWTH IS THE LAW OF LIFE. Growth must become the rule for Christians in their use of talents, time, and possessions," said President J. Frank Fife to the Maryland Synod's 300 pastors and laymen on May 27. The four-day synod convention was held on the Gettysburg Seminary campus.

Synod adopted the committee on stewardship recommendation that congregations add a 10 per cent "cushion" to the double-apportionment benevolence goal for 1958. The synod's achievement for 1956 was 99.09 per cent of the benevolence apportionment, as 109 of 150 congregations paid 100 per cent or more. St. John's of Linthicum Heights, Baltimore, led the churches with 137.4 per cent.

The executive board reported selection of a 150-acre tract near Doubs, Maryland, as the synod's new camp site. Estimated cost for development is $200,000, to be raised from church schools and individuals during the coming year.

LIVELY DISCUSSION developed on the executive board report on "distinctive dress" for unordained seminarians. "This report raises serious questions in relation to the Lutheran doctrine of the ministry," declared Gettysburg Seminary Professor Carl C. Rasmussen. The report was referred to the executive board for study by a special commission.

Representation on the board of trustees of Gettysburg College was approved. Dr. Lloyd M. Keller and Julius Hlubb were elected as first trustees to represent the Maryland Synod officially.

A committee on multiple parishes reported that the basic salary now offered by these 25 parishes varies from $3,000 t $3,500. Action of synod was that churc councils review pastors' salary annually an that all congregations be advised that th standard basic minimum for Marylan Synod pastors be $4,000 cash salary apar from car, utilities, and other allowances.

New Jersey more than doubled stewardshi response since synod was formed in 195

The following were ordained: Richar Batman, Alban Bernard Coates, James Ells worth Henneberger, Thomas F. M. Sinn Earl Burnell Wantz, and Edward Bruce Nay lor. Ordination of Robert C. Huddle upo acceptance of a call was approved. Recogn tion certificates were presented to Dr. Charl J. Hines, Dr. B. F. Bieber, and the Re L. F. Ries with 50 years of service in th ministry.

Re-elected were Dr. Elwood S. Falke stein as secretary and Dr. Frederick R. Seib

as statistician. Dr. Falkenstein was also elected to the newly created office of director of missions and stewardship.

New congregations received into synod were: Church of the Redeemer, Glenburnie, Md.; Trinity, North Bethesda, Md.; Magothy-Chelsea congregation, Md.

NEW JERSEY

By RALPH I. SHOCKEY

MEMBERSHIP GAINS and benevolence giving reached a new six-year high in the synod during 1956. Net gain per congregation was 22.4 per cent baptized, 13.1 confirmed, and 11.1 communicant. Confirmations showed an increase of 557 over the previous records.

Apportionment contributions rose from $168,000 in 1950 to $375,000 last year, with an all-time high budget of $624,770 adopted by the convention in St. John's Church, Ocean City, for 1958.

The question of repayment of amounts advanced during school years to students in training for full-time Christian service was referred for action in 1958. The committee felt an "unlimited, repayable loan system" would be more advantageous than the limited grant of $400 for college and $300 for seminary students at present. The opposition thought the repayment arrangement might discourage and handicap students.

Proposal to drop the bylaw which automatically makes "constitutional officers of synod delegates-at-large to the ULCA conventions" was defeated, and a substitute added which makes "the president of synod the delegate-at-large to all conventions of the ULCA." Opponents of the present bylaw felt that "all stand together on an equal footing in the eligibility to be ULCA delegates."

Opening of the 1958 convention on Sunday evening instead of Monday will be a change from present practice.

Henry M. Waitz, Jr., was awarded the Layman-of-the-Year honor by the synodical Brotherhood. He is president of the Lutheran Welfare Association of New Jersey and has served on numerous boards. Eugene Kelchner, Brotherhood president, made the presentation.

Synod recognized the accomplishments of the evangelism mission and adopted the 1958-59 objectives of the ULCA. Much of the membership gain was due to the mission, according to synodical statistician, Dr. George R. Tamke.

Request for studying a capital funds improvement project at Camp Beisler was referred to the executive committee. Pastor John Miller, camp director, reported 1957 enrollment is ahead of last year.

The Rev. Howard Lenhardt, Pearl River, N. Y., was installed as secretary of home missions and parish education. The convention took action to study advisability of dividing the twofold office and will report at the 1958 session.

Two new mission fields, Sayreville and Stratford, are being developed. One new mission congregation, St. James', Pitman, was received into membership.

Eight men were ordained; six are called to parishes and two as board missionaries. The largest group in the history of the synod included Charles Claus, Kenneth Dorkof, Edward Hanson, Phillip Lynch, George Rieker, Jr., George Scheitlin, Albert Schrum, Jr., and Gustav Wuestefeld. The Rev. W. Kent Gilbert, III, was the speaker at the ordination and Dr. Albert C. Stauderman liturgist.

Nine representatives to the New Jersey Council of Churches were elected. Eight others are to be appointed to represent the Synod of New Jersey. An item of $1,500 for the council was included in the '58 budget.

Nearly 100 additions or deletions to the constitution and bylaws were proposed. Such items as extension of the term of office for secretary and treasurer to three years; a two-year limit on settlement of claims if a congregation disbands; counsel and witnesses in discipline cases confined to members of the ULCA; and chairman of ULCA delegation appointed by the synodical president, were approved by the 258 registered delegates.

Dr. Archibald Dietz, celebrating the sixty-fifth year of his ordination, was honored by the convention. Delegates approved a $180,000 appeal for Wagner College for 1958-59 and heard of plans for the 1962 appeal for Mt. Airy Seminary.

In the communion meditation by Dr. Franklin Clark Fry the decline of individualism in America was noted when he said, "The individual today is swallowed up in the mass, exercising influence upon communities and society not as a separate person but only as part of the mass." He continued, "God sees us as individuals; He sees not only our sinful nature, but also our potential for good." Dr. Fry also spoke as the ULCA representative.

Lutheran World Action was presented by Dr. Paul C. Empie, executive director. He presented to the delegates Cor Suyk, administrator of Nommensen University, Indonesia. Dr. Empie said: "I do not plead that you let LWA take priority over your evangelism and educational programs, but I would like to make it clear that LWA is one way of dramatizing the practice of the cross as a realistic necessity in our time."

Dr. C. Donald Heft as secretary and Dr. H. Torrey Walker as treasurer were re-elected for the sixth term. Among ULCA leaders who spoke were Dr. G. Elson Ruff and Dr. Albert P. Stauderman.

Twenty-nine New Jersey congregations are 100 per cent subscribers for THE LUTHERAN.

OHIO

By E. RUDOLPH WALBORN

THE SYNOD OF OHIO doesn't change presidents often. Only three have served since 1920. This year Dr. George W. Miley, after four terms of leadership totaling 16 years, requested the synod not to re-elect him. The synod spent part of its first two sessions in balloting on a successor. Dr. Fred C. Wiegman, 58, pastor of Holy Trinity Church, Akron, was elected on the third ballot.

An interested member of the convention was Dr. Wiegman's predecessor as pastor of

President Miley, President-elect Wiegman

Holy Trinity, Dr. Franklin Clark Fry, who had seventeen years of service in Akron before beginning his ULCA leadership in 1945.

Dr. Wiegman will begin his work at the Columbus headquarters on Aug. 1 and will be inducted at the Akron church later that month.

The years' service of President Miley was recognized at the convention dinner by Toastmaster Carveth P. Mitchell and Pastor Carl Driscoll of the executive board when they presented a testimonial of appreciation to Dr. Miley and a gift-check to Dr. and Mrs. Miley in the name of the synod. It was noted that the baptized membership of the synod in 1941, when President Miley took office, was 110,000 and that it now is 162,414. The number of pastors, 261 in 1941, passed the 300 mark with the addition of 1957 ordinands.

The convention was in the Wittenberg College chapel, May 20-23.

TREASURER GEORGE L. RINKLIFF reported that he had handled $1,245,184 in 1957, $984,000 of which was for apportionment

A 1958 budget of $1,634,656 was adopted at an extra session on May 23. After nine years of placing the proportionate part of the Part II ULCA budget in a Part II synodical budget, which permitted the ULCA to receive all funds after the synodical Part I budget (including synodical causes and the proportionate part of the Part I ULCA budget) was reached, it was discovered that the budget was contrary to a bylaw requirement. Quick scheduling of an extra afternoon session permitted a notice to strike the bylaw and take proper action at a next session. A $19.80 per capita will assure the attainment of the total budget.

Three mission congregations were received into synod, Reformation and Our Saviour at Columbus, and St. Mark's, New Carlisle. A fourth congregation, St. John's, Springfield, a 112-year-old congregation now independent, and formerly a German-English-speaking group, will be received when constitutional amendments are made. With the congregation come two ULCA pastors: Kay M. Glaesner, Jr., and Carroll L. Wessinger, who had retained membership in the Pittsburgh and South Carolina synods.

The synod approved the issuance of calls for special service to three new staff members at Wittenberg College, and to four members of Inner Mission agencies.

Twelve Hamma Divinity School graduates were ordained at a service at which President Miley preached: James L. Barkenquast, Frederick G. Haman, Jr., Robert W. Hilty, Walter F. Johnson, Daniel L. Keister, Richard A. Keplinger, Frederick A. Matchinski, Jr., Jerry H. Miller, Richard E. Neal, Dudley L. Riggle, Charles G. Ronkos, and Donald J. Safford. Two will be ordained next month in their home congregations, William C. Haggis and Robert S. Kelly.

Dr. Laszlo Gero of Cleveland and William M. McClintock of Bellefontaine were authorized for ad interim ordination as they receive calls.

PRESIDENT FRY made two appearances as the ULCA representative, the only time an officer of the church has been the official representative at his own synod. He left on Tuesday to go to the Illinois Synod convention for a dinner address but storms grounded him in Indianapolis. He returned to Springfield after eight hours in the Indiana airport. Dr. Fry used the "Working Arms of Our Congregations" chart prepared by the Lutheran Laymen's Movement—the first time, he said, that he had resorted to "visual aids."

The convention enjoyed Wittenberg's facilities so much in this first meeting on the campus that the bylaws were changed to permit acceptance of an invitation to return in 1958. The size of the convention has become such that few churches are large enough to handle it. Convention dinners are almost impossible, and hotel facilities in all but a few Ohio cities are inadequate.

Elections included renaming Dr. E. Rudolph Walborn, West Carrollton, to a seventh term as secretary.

PENNSYLVANIA MINISTERIUM

By HENRY W. SNYDER, JR.

SOME DELEGATES thought the Ministerium of Pennsylvania convention at Buck Hill Falls, May 20-23, was uneventful. "Everything seems to be waiting," said one, "until the proposed reorganization of the synod is considered at the special meeting in Allentown, Nov. 11-12."

But the May meeting adopted a 1958 budget far in excess of anything the synod has ever attempted—$3,307,190. Delegates approved calling a full-time lay worker in the synod stewardship department to assist in meeting this budget and to promote the sector project. Pastors of the synod, in a four-hour evening session, ironed out a 12-point "Guide for Holy Communion" which will be submitted next year to the synod for adoption.

LION'S SHARE of the 1958 synod budget, $2,560,933, is to go to the ULCA treasury, while $746,257 is retained by the synod for work on its own territory.

Sponsors took part in Ministerium of Pennsylvania ordination

Biggest increase in synod's part of the budget is for the Board of Inner Missions, largely to provide salary increases for workers. Next biggest increase is designated for the synod stewardship department.

The ministerial session, attended only by clergy, was the longest in the synod's recent history. After recommending 15 men for ordination and approving reception of six pastors from other synods, the clergy spent 3½ hours in a vigorous but orderly debate of the 12-point communion guide submitted by a committee of ten "representative" pastors of the Ministerium.

ARGUMENTS reached their peak on a motion to eliminate any specific mention of practices condemned in the report because they are "associated with" doctrines contrary to Lutheran teaching. The vote was 201 to 156 in favor of retaining the listing.

This paragraph, as finally adopted by the pastors, reads: "Usages in connection with the Sacrament of Holy Communion which are contrary to the doctrinal bases of our church are to be avoided. On the one hand the use of the term 'sacrifice of the mass,' the use of sanctuary lamp, genuflection before the altar, the ringing of bells, the use of incense, and the reservation of the consecrated elements are to be avoided because of their association with the doctrine of transubstantiation. On the other hand, administration of the sacrament to communicants in the pews is to be avoided because it overemphasizes the memorial and fellowship meal aspects of the Lord's Supper and minimizes the personal encounter of the believer with his Lord." Chairman of the "committee of representative pastors" was the Rev. Theodore Fischer, Philadelphia.

Other statements in the 12-point "guide

are: "The elements in the administration of Holy Communion are bread and wine. In accordance with a former action of the Ministerium (*Minutes, 1917*), the wine should be administered directly from the chalice, or by pouring from the chalice into an individual cup."

"Because the entire congregation should be invited to receive Holy Communion, the administration of the sacrament to special groups of persons within the congregation, such as men's groups, women's groups, choirs, students, acolytes, and participants in a wedding ceremony, should be discouraged."

OTHER EVENTS at the convention included the installation of Dr. Francis Shearer as executive secretary of the Board of Inner Missions, and a special presentation of foreign missions, presided over by Dr. Earl Erb. A doctor from India, Dr. K. Hirmas, who will study this year at Hazleton (Pa.) state hospital, spoke of the influence of the Lutheran church on his family, beginning with his great-grandmother who was converted to Christianity in India 75 years ago. Miss Margaret Miller, literacy worker in Liberia, told of a letter from an African native: "I have read all your books about God, and all your books about Jesus. Now I want God's water poured on my head."

Some dissatisfaction with the "grace system" of contributing budget funds (no fixed congregational apportionments) was expressed at the convention, resulting in adoption of a resolution to appoint a committee to restudy methods of meeting the Ministerium's benevolence goals. The report will come up for debate next year.

The synod approved a report of conference presidents embodying recommendations for the conduct of funerals for clergy: The funeral of a clergyman should be in the church. The Order for Burial of the Dead should be used if at all possible under existing local conditions. The casket should be closed before the service begins and not again opened."

In his report to the synod, President Charles M. Cooper noted that "the Executive Board has urged the delegation of installation services to the conference presidents, and the assignment of most meetings with local church councils required by pastoral vacancies to the secretary and/or conference presidents." Dr. Cooper told delegates, "It remains to be seen whether (the president's) best service can be achieved by part-time application to the broader concerns of the church-at-large (ULC Executive Board and Joint Commission on Lutheran Unity), at corresponding cost to the work at hand in the Ministerium, or by limiting the wider spheres of his influence or contributions and concentrating on service to synod."

Two recommendations to the synod regarding lay readers in congregations were referred back to the executive board, but not before the delegates had eliminated the requirement that they be "male" members of the congregation.

Delegates approved a resolution commending "the effort of Lutherans in the Lehigh Valley area to establish the Muhlenberg Medical Center."

Dr. Frank Brown outlined the goals of the Ministerium's "Operation Aged," a synod-wide appeal for $750,000 for the Germantown Home for Aged and Orphans. Dr. Henry Bagger reminded synod of an approved, four-synod appeal for $1,475,000 to be held for the Philadelphia Seminary in 1962-63.

The Ministerium received three congregations into its membership: Nativity, Allentown; Good Shepherd, King of Prussia; and Holy Cross, Bethlehem.

SPEAKERS at the convention included ULCA representative F. Eppling Reinartz, Pastor Robert Fischer, Mr. Paul Folkemer, Dr. G. Elson Ruff, Pastors Julius Sathmary, Carl F. Yaeger, and Henry W. Harms, and Messrs. Gene D. Fritz, Herbert Punchard, J. Conrad Seegers, and George Balmer.

At a service on May 26, in St. John's Church, Towamensing, President Cooper ordained 15 young men to the ministry. Pastor Webster K. Reinert, Topton, preached the sermon, and 14 pastors participated in the laying on of hands, each as a "sponsor" for one of the ordinands.

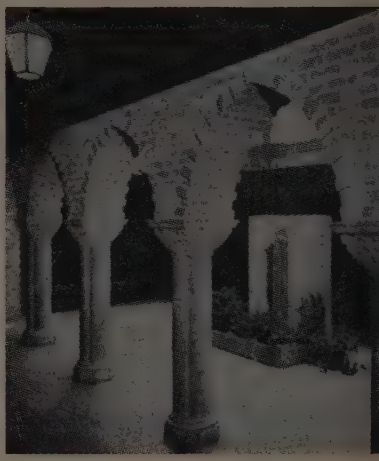
St. John's, Sacramento, Dedicates Completed Plant

By LOUIS F. MERTZ

SACRAMENTO—St. John's Church, oldest Lutheran congregation in California's capital, dedicated its completed structure May 19. The church of over 2,000 baptized members will celebrate its 90th anniversary in December.

St. John's, organized in 1867, is one of the largest congregations in the synod. It built its present church in 1912 and remodeled it completely in 1949. The new facilities added to the church include educational facilities, fellowship rooms and offices. The $200,000 three-story addition and two-story annex are connected with the church by courtyards and roofed cloisters complete with fountain and reflecting pool. A dual entrance, dominated by a statue of St. John, leads to the educational and administrative units.

Two Sunday school chapels, nursery, youth room with fireplace and kitchenette are part of the new educational facilities. The administrative wing includes conference room for the church council and pastor's study.



Courtyard in St. John's new building. Below dual entrance to educational, office unit

Preacher on dedicatio day was Dr. Carl V. Tam bert, president of th Pacific Southwest Synod The special dedicatio service was conducted b St. John's pastor, the Rev Robert S. Romeis, whos brother, Dr. H. Pau Romeis, missionary su perintendent of the Pac fic Southwest Synod preached. Pastor Robe Romeis has been servin the Sacramento congre gation since 1943. A 4 year-old native of Illinoi he is a former presiden of northern conference.

President Tambert Honored

DR. CARL V. TAMBERT, president of the Pacific Southwest Synod, was honored at his former church, First Church, Glendale, by members and friends on May 12 at a vesper service. It was the occasion of his 25th ordination anniversary.

On May 5, 1932, three men were ordained into the ministry at Holy Trinity Church, LaCrosse, Wisconsin. They were Dr. Lyle Burns, Air Force Chaplain George Moeller, and Dr. Carl V. Tambert. The sermon that night was preached by Dr. A. A. Zinck. Twenty-five years later classmate Lyle Burns preached to those assembled at Glendale.

On May 26, Dr. Tambert reciprocated at Grace Church, Phoenix, when he preached at a service honoring Dr. Burns.

BAM Mission School Set for July

THE SCHOOL FOR MISSION PASTORS will be held under auspices of the Board of American Missions at Asilomar Conference Grounds, Monterey Peninsula, Pacific Grove, Calif., July 22-26. Dean Donald L. Houser will be assisted by Director of Church Extension Elwood L. Bowman and Assistant Treasurer Arthur G. Midboe.

ULC Chaplain Conducts Televised Service From Flightdeck of U.S. Aircraft Carrier

LOS ANGELES—The stage was the flightdeck of the USS Princeton, and the carrier's chaplain, Commander Edwin W. Andrews, conducted the memorial service for the war dead of the carrier and of the U.S. fleet. The service, on May 26, was witnessed by an estimated audience of 800,000 who followed the first live telecast ever made from an aircraft carrier over their television sets in southern California.

Taking part in the presentation of the Great Churches of the Golden West program were 2,500 officers and men of the Princeton, a carrier which won distinction in the Korean war. The service was also filmed so that it could be shown later to other men of the U.S. fleet.

Chaplain Andrews, 50-year-old native of Reading, Pa., and a graduate of Muhlenberg College and Philadelphia Seminary, was ordained by the Ministerium of Pennsylvania and served the Ridge parish in the Norristown Conference before entering the Navy chaplaincy in 1943. He graduated from Philadelphia Seminary in 1930.

USS Princeton, where telecast originated; Chaplain Andrews (inset)

Dr. P. O. Bersell receiving medal from Finnish Vice Consul E. E. Ranta in Minneapolis

Prominent Augustana Churchman Honored by Finnish Government

MINNEAPOLIS—Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church, received last month the Order of the Lion of Finland from the Finnish government. The presentation was made by Finland's Vice Consul Esko E. Ranta at a dinner given in honor of Dr. Bersell's 75th birthday.

Dr. Bersell, previously decorated by the Swedish government for his efforts of establishing co-operation between the Lutheran churches in America and Sweden, received the Finnish honor in recognition of his relief work in Finland after World War II. A former president of the National Lutheran Council, he was one of three American Lutheran churchmen to survey the situation of Lutheran churches in Europe.

Dr. Bersell, a native of Illinois, was president of the Augustana Lutheran Church from 1935 to 1951. An advocate of Lutheran co-operation on the national and international level, he held also membership on a United Lutheran board—the Board of Foreign Missions which he served from 1936 to 1942.

Forell Member of SUI Tean On European Lecture Tour

IOWA CITY, IOWA—Three theologians, Lutheran, a Roman Catholic and a Jewis faculty member of the University of Iowa School of Religion, left for Europe la month to explain the school's program o teaching.

For the Lutheran, Dr. George W. Forel the month-long tour which will take him t universities in Germany, Switzerland, Franc Italy and the Netherlands, is the beginnin of a busy schedule of engagements at th service of international exchange of idea

He will serve as recorder for one of th discussion groups at the Lutheran Worl Federation assembly in Minneapolis in Au gust and return to Europe to spend th winter as guest lecturer at the University o Hamburg under a Fulbright scholarship.

This month, Dr. Forell, with the Re Robert Welch and Rabbi Frederick P. Barg buhr, will tell European religious educato

Dr. Geo. Forell (center) with Mr. and M Sheaffer and colleagues Bargebuhr and Wel

how the multi-faith faculty of Iowa's school of religion, founded in 1926, works. The school is striving to present the facts of religion through its teachers of various faith, revealing the differences and likenesses among the historic religions and their role in society.

The affairs of the school are conducted by its own board of trustees on which the university and the state's major denominations are represented. Salaries of faculty members are paid by co-operating denominations. Dr. Forell joined the faculty in 1954 when the National Lutheran Council's division of college and university work and NLC church bodies provided funds for a chair of religion.

The current European tour of the three SUI professors is being financed by a gift from Craig R. Sheaffer, Iowa industrialist.

CENTRAL STATES

Wilber, Nebraska, Congregation Dedicates Church

By PAUL C. WIEGMAN

OMAHA—The going had frequently been rough for First Church in Wilber, Neb. Organized in 1889, the congregation was for 22 of its 67 years without a pastor. Several churches in the community had to close as memberships fell off. First Church survived.

April 28 the congregation dedicated a new church. The nave seats 200, the balcony accommodates 40, the choir loft 30. The basement provides Sunday school facilities. Future plans call for a fellowship room and stage.

New Building Dedicated by First Church, Wilber, Nebraska
Event marked coronation of efforts sustained over many years

The dedication was attended by 625 persons. Dr. T. J. C. Schuldt, president of the former Nebraska Synod, and the Rev. Alvin Petersen, pastor of the Lutheran Student Foundation in Lincoln, spoke. Pastor of First Church is the Rev. H. C. Cordts.

NEW PRESIDENT of the Omaha Ministerial Union is Pastor Claudius E. Jensen of Redeemer Church.

"MISSIONS TEN" is the title of the program which Brotherhoods are asked to implement this year in congregations of the Northwest Conference. The program is geared to the need of mission development. Each man taking part gives $10 a year to a special fund established for the formation of mission churches.

Walter Jobman of Gothenberg, synod Brotherhood president, spoke for the plan at the convention of the Northwest Conference Brotherhood in St. John's Church, Alliance, Neb., on May 6.

Harvey Nelson of Potter, Neb., was

Dr. Andreas Bard
At 85, still every Sunday in the pulpit

CENTRAL STATES . . .

re-elected president. It is his second term.

THE 25TH ORDINATION anniversary of the Rev. Louis Weitzenkamp was observed at St. John's Church, Leigh, Neb., on May 12.

The service was conducted by Pastor Weitzenkamp's successor at Ponca, Neb., the Rev. Wallace S. Livers of Missouri Valley, Iowa.

Andreas Bard Honored By Kansas City Church

KANSAS CITY, MISSOURI—The pastorate at St. Mark's Church, Kansas City, Mo., was a challenge to young Andreas Bard when it was offered to him in 1909. Already a successful preacher, he had been sought by six congregations when he accepted the call from Kansas City.

He found a church in a deteriorating se
tion of the city. Membership was down
75. The church building had no heat.

The energetic young pastor urged the co
gregation to sell the building and reloca
Its present church covers the length of
city block and is filled every Sunday. Wh
Dr. Bard retired in 1950, after having serv
St. Mark's 41 years, the building was de
free.

St. Mark's honored its pastor emerit
June 9. It was his 65th anniversary of
dination. Dr. Bard, now living in Californ
flew to Kansas City to preach at the servi

NOVA SCOTIA

Synod Luther Leaguers Convene; Vacation School Workshops Held

By DOUGLAS A. CONRAD

HALIFAX—Luther Leaguers of the No
Scotia Synod met in Zion Church, Lune
burg, for their convention on May 20. L
ther League of America representative w
Gustave Wedemeyer.

Newly elected officers were installed
Synod President C. H. Whitteker. They a
Harold Acker, First South, president; a
Gerald Randall, Lunenburg; June Whyn
Bridgewater; and Glen Zwicker, Brid
water. Pastoral advisor is the Rev. Pa
Fischer of the Northfield parish.

THE REV. PAUL HANSEN, missionary
furlough from British Guiana, is touri
congregations in the Nova Scotia Synod.

Miss Elfriede Hartig, educational missio
ary for eastern Canada, and the Rev. W
liam Wahl of the ULC Board of Parish Ed
cation conducted vacation school worksho
and leadership training classes throughc
the synod. A conference and workshop f
Sunday school officers and teachers was he
in St. Paul's Church, Bridgewater.

CLYDE WENTZELL, Waterloo Semina
graduate and pastor-elect of the Maho
Bay parish, will be ordained and install
on June 17 in St. John's Church, Maho
Bay. The sermon will be preached by t
Rev. Douglas A. Conrad.

The Rev. Douglas A. Conrad of Halifax will be installed as president of the Nova Scotia Synod on June 30 by Dr. Franklin C. Fry, president of the United Lutheran Church.

The Rev. Luke Batdorf has resigned as pastor of the Rose Bay parish. He will begin new work in Baltimore, Md.

ST. PAUL'S CHURCH, Bridgewater, has started a branch Sunday school at Hebbville, a suburb of the town. About 70 children are attending the school.

ST. PAUL'S CHURCH, North River, dedicated a dossal curtain . . . A ciborium was dedicated in Resurrection Church, Halifax.

AT FIRST CHURCH, St. John, New Brunswick, the Common Service Book was used for the first time on Palm Sunday. A choir was organized and began assisting at the services on Easter. The congregation, formerly a Danish mission church, was received into the Nova Scotia Synod at the convention in May.

SOUTH CAROLINA

Newberry Churches Lay Cornerstones

By WYNNE C. BOLIEK

NEWBERRY — Two Newberry congregations laid cornerstones for new churches this spring.

Colony Church, organized in 1845, held the service on Apr. 7. The congregation is part of a three-church rural parish near Newberry served by Pastor Thomas H. Weeks. Synod President Karl W. Kinard and Pastor Clarence Richardson participated in the service.

Mayer Memorial was the other Newberry church laying a cornerstone. Dr. Kinard and Pastor T. H. Weeks and Newberry College President Kaufmann took part in the service on May 5. Pastor D. M. Shull is serving the 58-year-old congregation. The communion service for the South Carolina Synod convention was held in the recently completed church.

AN EASTER-TO-PENTECOST crusade proved successful at Reformation Church, Columbia. The campaign was connected with a comprehensive visitation program . . . Trinity Church, Greenville, purchased a car for its parish worker, Mary Jo Kimpel . . . Ebenezer Church, Columbia, enlarged its organ . . . Faith Church, Batesburg, is studying plans for a parish building.

Cornerstone laid for recently completed Mayer Memorial Church
Pastors Shull, Kinard, Weeks and College President Kaufmann

PENNSYLVANIA

Conferences Set to Launch Johnstown Home Campaign

By ROBERT G. SANDER

JOHNSTOWN—The East and West Allegheny Conferences of the Central Pennsylvania Synod will campaign for $550,000 to help construct a home for old people in Johnstown. Solicitation will take place this month.

More than 4,000 workers enlisted in the campaign. The two conferences are operating the Allegheny Home in Hollidaysburg for 87 guests and a home in Johnstown for 12. Present facilities are far from adequate to serve all those who need the services the homes.

The proposed home will be located Johnstown on a 32-acre property owned the Allegheny Home. It has been estima that a building designed to accommodate guests would cost about $900,000 includ furnishings.

Subscriptions to the campaign in exc of the minimum goal of $550,000 would duce the borrowings and interest char assumed by the home. It is hoped that c struction can get underway in the fall.

William H. Haller of Altoona is gene campaign chairman. Co-chairman is Walden M. Holl, pastor of First Chur Johnstown. Mr. Haller is president of

MARYLAND

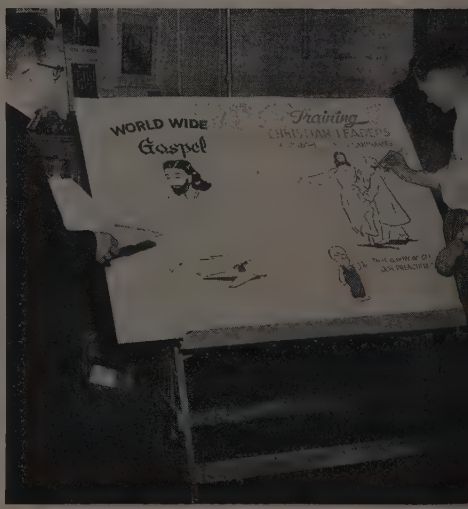
Synod Prepares Stewardship Presentation

By WILSON P. ARD

HAGERSTOWN—When the executive board of the Maryland Synod requested the stewardship committee to prepare a presentation regarding the 40th anniversary of the ULCA the job was handed to the Rev. Raymond M. Miller of the Clear Spring parish. Out of committee discussions of various approaches grew the idea of a visualized presentation on "two ways to read a book."

A book of 13 pages, each 44 by 28 inches, was made dramatizing the needs of boards and agencies of the church. "Stewart the Steward" appears at the bottom of each page.

Art work was done by Ralph I. Gibney, Jr., a commercial artist and member of Trinity Church, Hagerstown.



Presentation of church's objectives is visual in Marylan
Pastor Miller and Ralph Gibney finish job for synod

A script to be used in presentation before groups has been written by Pastor J. Leon Haines, Augsburg Church, Ba more, chairman of the synodical stewardship committee.

Use of the presentation is under consideration by other agencies of the church.

Blueprints for old people's home to be built in Johnstown evoked enthusiastic comments
Campaign with a $550,000 goal got under way in both Allegheny Conferences this month

Haller Baking Co. of Altoona. He headed the successful fund campaign in 1951 which yielded more than $400,000 to build the Hollidaysburg home, of which Dr. Luke H. Rhoads is pastor-superintendent.

Dr. Robert D. Hershey of Holy Trinity Church, New York City, told a near capacity audience in Jaffa Mosque, Altoona, at the closing rally of the East Allegheny Conference evangelism mission that "this rally is not the conclusion of the mission, for the work of the mission must be carried on. Anything you really want, you can't possess unless you learn to give it away to other people."

Participating in the mission from May 12-17 were 42 congregations in the conference. With 239 persons enrolling in membership classes in the various churches, 160 others requested transfer of membership to local congregations and 47 desired to reaffirm their faith.

Moxham Church, Johnstown, observed its 50th anniversary in early May. Of the original 160 charter members, 37 are still living. The church has had only three pastors: The Rev. H. S. Rhoads, 1907-1916; the Rev. H. C. Michael, 1916-1942; and the Rev. George I. Melhorn since 1942. Seven sons of the congregation have entered the ministry.

Anniversary observances included a dinner and a service at which Dr. Harvey D. Hoover, professor emeritus at Gettysburg Seminary, spoke.

Groundbreaking services for a $38,000 addition to Benscreek Church, ten miles from Johnstown, were held in early April. Dr. Martin L. Tozer, synod superintendent of home missions and rural work, spoke. The St. Clairsville parish in Bedford County broke ground for a parsonage on April 14. Dr. F. William Brandt is pastor.

Evangelism to be Continued, Reading Conference Decides

By W. R. SIEGART

Reading—Evangelism will be a permanent feature of the conference program, delegates to an evangelism mission follow-up meeting decided unanimously at St. Luke's Church on May 15. Presiding over the meeting was Pastor Samuel L. Koons, conference evangelism chairman. Participants agreed to continue what has been the most successful project in the conference.

Dr. Robert W. Stackel, ULCA director of evangelism, said: "The mission was not to roll up statistics for a few weeks, but to inspire us to go on. You can throw the statistics away and forget them if you resolve that from now on evangelism will be both your mission and purpose."

The conference has been climbing in

Reading Inner Mission Society Meets
Hawman; Pastors Mann, Newhart; Dr. Horst
Pictures on pages 42-43 courtesy "Reading Eagle"

benevolence response. Ten top congregations in per capita apportioned benevolence response are: Atonement Church, Wyomissing; Trinity Church, Kutztown; Holy Spirit and St. Matthew's churches, Reading; St. James' Church, Geigertown; Trinity Church, Reading; Vinemont Church; Trinity Church, Topton; Zion Church, Maxatawny; St. Mark's Church, Birdsboro.

Organizations Elect New Officers

NEW OFFICERS elected by the conference are: Pastor Daniel F. Newhart of Bethany Church, West Reading, president, and Pastor Charles H. Ruloff, Pastor Fred S. Blank, and Pastor Alton F. Hoffman.

THE INNER MISSION SOCIETY of Reading observed its 35th anniversary this spring. Speaker for the occasion was Dr. Elmer L. Horst, chief of psychiatric service at Reading Hospital. He is a member of Atonement Church, Wyomissing. Superintendent of the society is the Rev. Horace S. Mann. Conference President Daniel F. Newhart attended the meeting.

The society elected new officers. President is John C. Schell, Trinity Church, Reading, who succeeded Mr. Alan M. Hawman, Jr.

NEW PRESIDENT of the Lutheran Ministerial Association of Reading is Pastor David C. Burnite of St. Paul's Church, with Pastor Clyde I. Fry and Pastor William Ducker filling the positions of secretary and treasurer.

The United Lutheran Church Women of the Ministerium of Pennsylvania convened May 16-18 at Trinity Church, Reading, and elected Mrs. F. LeRoy Taney, Birdsboro; Mrs. Francis Edwards, Wilkes-Barre; Mrs. Leonard Good, Spinnerstown; Mrs. Paul Gleichman, Riegelsville, and Miss Eleanor Dietrich, Wilkes-Barre, as officers.

President of the conference Luther League is Robert A. DePaul, Reading.

Expanding Churches Need Room

A CONGREGATION which had begun raising funds for a new church in 1923, dedicated its completed building June 2. St. Paul's Church, Fleetwood, a $250,000 structure, was built on a lot which covers an entire city block and was donated to the church by seven members.

Ministerium President Charles M. Cooper

Father and Son at Sinking Spring Dedicatio
Pastors Werner and Theodore Jentsch

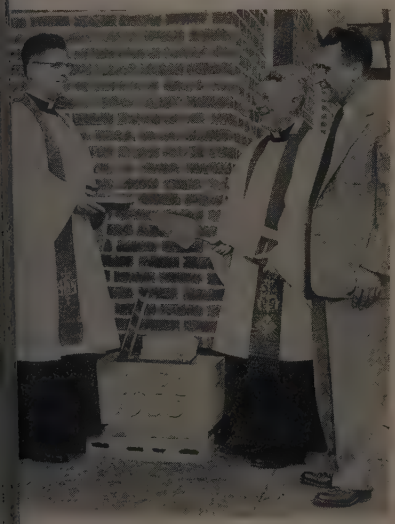
Conference President Newhart, and the Rev. Orval C. Hartman, synod director of home missions, participated in the service. Pastor of the former union church is the Rev. Martin L. Rothenberger.

Pastor Werner Jentsch dedicated a new parsonage for St. John's Church, Sinking Spring, April 28. His son, the Rev. Theodore W. Jentsch, is pastor of the congregation.

Trinity (Union) Church, Rehrersburg, rededicated a completely renovated church May 5. Lutheran pastor is Alfred H. Erb. Speakers were the Rev. Charles H. Ruloff, conference president, and Dr. Paul Slingluff, president of the Evangelical and Reformed Synod.

Calvary Church, Laureldale, will be dedicated Sept. 29.

Pastor Victor A. Kroninger and Conference President Ruloff laid the cornerstone for the parish house of Grace Church in Shillington on April 28. Members of the church council assisted.



Cornerstone for Shillington Church School
Pastors Ruloff, Kroninger, and John Schrack

New St. Paul's Church in Fleetwood (Reading Conference)
First money was set aside for building project in 1923

The newly renovated St. Paul's Church, Reading, Pastor David C. Burnite, was dedicated June 2. Speaker was Dr. Wallace E. Fisher of Trinity Church, Lancaster.

THE REV. PAUL S. FISHER was installed as pastor of the Bern-West Leesport parish by Pastor Ruloff and Dr. William R. Seaman, Souderton.

FAITH CHURCH, Mt. Penn, celebrated its 75th anniversary. Speakers were Pastor Raymond J. Heckman of St. James' Church, Allentown, and Dr. Seaman. The congregation is building a new Sunday school.

Pastor Baublitz Appointed York Institutional Chaplain

By PAUL LEVI FOULK

YORK—Pastor Claude R. Baublitz of Grace Church, Norristown, is the new institutional chaplain for York County, a newly created post. The appointment was announced by the county commissioners.

Pastor Baublitz, a native of Glen Rock, served the two-church Chanceford parish near York and Trinity Church, Yeadon, in

PA.: YORK . . .

the past. His appointment was recommended by the York County Council of Churches.

INSTALLED as pastor of Union Church, York, was the Rev. Robert J. Calhoun, formerly pastor of Zion Church, Hummelstown. He succeeds the Rev. Paul L. Reaser who accepted a call to St. James' Church, Gettysburg.

The service on May 19 was conducted by Dr. Harvey D. Hoover, professor emeritus of Gettysburg Seminary, who has been a frequent supply pastor at the church. Dr. Hoover was honored by the congregation th next Sunday when a window was dedicate in his honor at a service of thanksgiving.

FAREWELL services were held for D Gerald G. Neely, pastor of Christ Churc for the past 25 years. Dr. Neely becam pastor of the New Freedom parish May 1

The Rev. M. E. Smith, former pastor c the three-church parish, received the thank of the congregations he served for 35 year Pastor Smith retired to Logantown where h became supply pastor. Dr. Paul Levi Foul is supplying Christ Church, York.

The Rev. Arthur Yeagy, assistant to th synod president, installed the Rev. Verno L. Naugle as pastor of Christ Churc Shrewsbury, who succeeded F. Elwoo Moreland, new pastor of St. Paul's Churc Spring Grove.

GROUND was broken for a $25,000 pa sonage by Wolf's congregation (Franklin Patschke, pastor). St. Paul's Church, Ha over, purchased a new $25,000 parsonag

SISTER CHARLOTTE WEISSGERBER, executi

Pastor Claude R. Baublitz

New institutional chaplain in York Count

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secretary of the York Conference Lutheran Welfare Service since 1951, has resigned to take advanced studies at the University of Pennsylvania School of Social Work. Under her direction, the new agency broadened its scope to include case work for Lutherans of all age groups and child placement service both for adoptions and foster home care.

CHRIST, Spry, plans the erection of a new church edifice in the near future . . . The conference sent another box car of used clothing as its semi-annual donation to relief work.

GROUND was broken for a $90,000 educational building by St. Paul's Church, Dillsburg. Dr. Martin L. Tozer, superintendent of home missions and rural church work for the Central Pennsylvania Synod, was guest speaker.

Dedication services for a new organ were held by Mt. Zion Church recently. St. Paul's Church, Rinely, observed the centennial of its history.

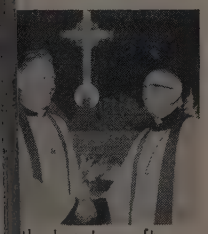
UNITED Lutheran Church Women met May 16 at Dover. The Rev. Warren Johnson, secretary of the ULC Board of Foreign Missions, spoke.

—CHANGES OF PASTORATE—

NORTHWEST

NELSON, BOYD C. Seminarian. To First Church, Cannon Falls, Minn.

VERGER, PAUL M. Seminarian. To Mounds View Church, St. Paul, Minn.



FATHER AND SON TEAM pictured on cover of June 12 "Lutheran" were the Rev. Louis H. Valbracht and his father, Dr. Edward H. Valbracht. Son Louis recently welcomed his father's return after seven years' retirement to assist him in the ministry at Edgebrook Church, Chicago. Dr. Valbracht had for 30 years been pastor of St. James' and St. Luke's Church, Logan Square, Chicago. Cover identification was inadvertently omitted in the June 12 issue.

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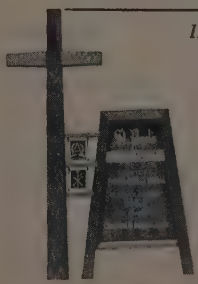

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SYNOD CONVENTION CALENDAR

June 17-20
NEW YORK AND NEW ENGLAND: Zion Church, Niagara Falls, N. Y.

June 18-20
SLOVAK ZION: St. Peter-St. Paul's Church, Blue Island, Ill.

June 23-26
WESTERN CANADA: Trinity Church, Edmonton, Alta.

CHANGES OF PASTORATE . . .

PENNSYLVANIA MINISTERIUM

DIETER, SHERWOOD L. Seminarian. To St. Luke's Church, Obelisk.

KRETSCHMER, ELLIS. From St. Paul's Church, Rensselaer, N. Y. To Prince of Peace Church, Philadelphia.

UNKS, H. PETER. Seminarian. To Trinity Church, Perkasie, assistant pastor.

PITTSBURGH

BARTLEY, RICHARD H. From Hebron Church, Blairsville, Pa. To First Church, Duquesne, Pa.

BRADLEY, WILLIAM O. From Trinity Church, Derry, Pa. To Alpha Church, Turtle Creek, Pa.

HURST, FRANK C. From Calvary Church, Rockford, Ill. To Redeemer Church, Homewood, Pittsburgh.

SLINGLUFF, JAMES B. From Assistant Superintendent of Passavant Memorial Homes, Rochester, Pa. To Worthington parish.

STRAWN, EARL D. Seminarian. To Holy Trinity Church, Erie

WOLFE, GEORGE D. From St. Paul's and St. Peter's churches, Erie, Pa. To Assistant Superintendent of Passavant Memorial Homes for Care of Epileptics, Rochester, Pa.

SOUTH CAROLINA

BURNS, ERNEST T. Seminarian. To Good Shepherd Church, Walterboro.

CONNELLY, JAMES R., JR. Seminarian. To Belvedere-Bayview area, Columbia.

HAMM, L. BOYD. From St. John's Church, Hagerstown, Md. To Wittenberg Church

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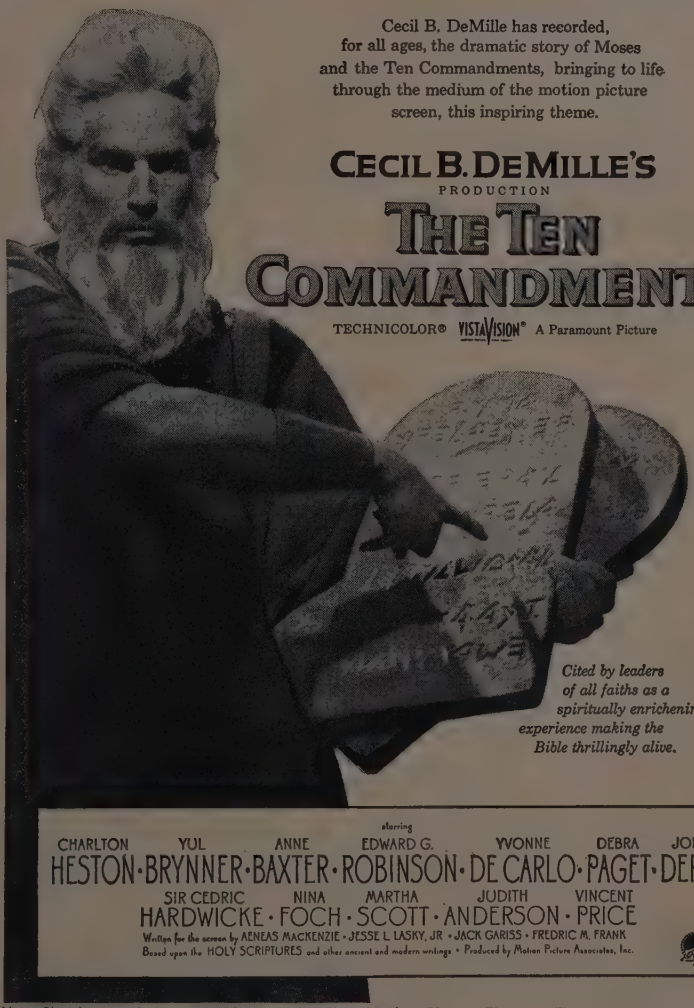

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Aug.	25-30	Mountaintop, W. Va.
Sept.	8-13	Colorado Springs, Colo.

CHANGES OF PASTORATE . . .

Leesville.

HOLMES, CHARLES E. Seminarian. To Bethel Church, White Rock.

ROOF, JOHN H. Seminarian. To St. Mark's Church, Sullivan's Island.

TEXAS-LOUISIANA

HARRISON, EUGENE R. From St. John's Church, Council Bluffs, Iowa. To St. Andrew's Church, New Orleans.

LENTZ, WALTER. From St. Timothy's Church, Corpus Christi, Tex. To Grace Church, Snyder, Tex.

MESSER, J. ERNEST. From St. Paul's Church, Falls City, Neb. To St. Timothy's Church, Corpus Christi, Tex.

MOYER, HENRY E. From Zion Church, Hanover, Kan. To Farmer's Branch-Carrollton, Dallas, mission developer.

VIRGINIA

BATMAN, RICHARD F. Seminarian. To First Church, Richmond, assistant pastor.

TROUTMAN, EDWIN N. From Good Shepherd Church, Morristown, Tenn. To Lake Barcroft, Arlington, mission developer.

WARTBURG

BAILEY, RICHARD. Seminarian. To St. John's Church, Bluff Springs, Ill.

BLACK, HOWARD. Seminarian. To St. Paul's Church, Guttenberg, Ia.

MATHEWS, WENDELL. Seminarian. To Immanuel Church, Lena, Ill.

SCHUBERT, PAUL. From Maywood Seminary. To Norway Grove Church, De Forest, Wis.

WESTERN CANADA

DUESTERHOEFT, EDUARD. From Leduc parish, Alta. To Creston-Lister parish, B. C.

KUNKEL, JOHN. From Spruce Grove parish, Alta. To St. John's Church, Rosenfeld, Manitoba.

MARKWART, REINHOLD. From St. Paul's Church, Serath, Sask. To Westlock parish, Alta.

ZEMKE, BERT. From Westlock parish, Alta. To Leduc parish, Alta.

DECEASED

MRS. BERTHA M. BIEBER, nee Manning, 89, widow of Dr. Milton J. Bieber, died May 23 at Lancaster, Pa.

Dr. Bieber, who died in 1949, had served as pastor of Trinity Church, Mount Joy, Pa., and Redeemer Church, Binghamton, N. Y., and was a pastor for the Board of Home Missions for more than 30 years.

Mrs. Bieber is survived by three sisters, Mrs. Joseph Breneman, Lancaster, Miss Carrie Manning and Mrs. May Charles, Mount Joy.

Funeral services were conducted May 25 at Trinity Church, Mount Joy, by the Rev. W. Lester Koder.

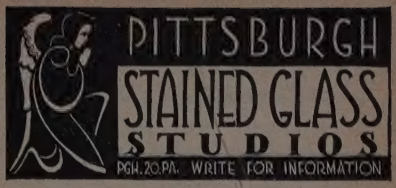
Burial was at Mount Joy.

MRS. DOLLYE A. LADD, nee Veach, 71, wife of Dr. Ira R. Ladd, died May 9 at Louisville, Ky.

Dr. Ladd is pastor emeritus of Trinity Church, Louisville.

Mrs. Ladd was a native of Middlepoint, Ohio. In addition to her husband she is survived by a son, Joseph, and three sisters.

Funeral services were conducted May 11 by Dr. Gerard D. Busch and Dr. Clayton A. Robertson.



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IN CONCLUSION . . . . . .

IF SOMEBODY offers you the Empire State building in exchange for the Grand Canyon of the Colorado, it's obvious that you are not being invited to take part in a serious business deal. Most of the disarmament talk between the U.S. and Russia in recent years has been on this level.

The Russians have made big offers which they knew had no chance of being accepted. They advertised these all around the world to build up the impression in many nations that they are true peace-lovers and that the Americans insist on preparing for war.

The U.S. has wrapped up its disarmament proposals with requirements regarding inspection. Somebody must be permitted to travel around Russia, either on the ground or in the air, to make sure the promises to refrain from military build-up are being kept. The Russians have refused to allow such inspection.

THIS SPRING the situation seems to have been changing. For various reasons which are difficult to figure out, the Russians seem seriously eager to reduce the wild military competition which is using up half of the income of both the U.S. and the Russian governments. Some proposals are shaping up at the London meeting this month, which may include inspection of the Arctic regions from planes, and perhaps exchanging information about the import or export of arms and all large movements of troops.

Leaders of the two nations are not schoolboys who may be easily deceived by promises. They are cautious and skeptical. But they think the time has come for a change in the world situation.

There is increasing alarm, too, among scientists about loading the atmosphere with radioactive particles resulting from H-bomb tests. Warnings and pleas are coming from all sorts of people who probably know what they are talking about.

At such a time as this, our assignment is to keep well informed about the big questions being debated by the national leaders, and to keep open-minded about drastic changes in strategy which they may recommend. It isn't hard to imagine the uproar which would result among Americans if the Eisenhower administration actually proposes letting Russian planes fly over the U.S. to photograph our atomic centers. Such a radical procedure has never before been attempted between enemy nations in the world's history.

IT HASN'T BEEN long since many Americans were insisting that "coexistence" is a dirty word, and that any attempt to try to live in the same world with the Russians without fighting them was evil. This new proposal is "coexistence" with a capital "C." It means that there is no further illusion that we can liquidate the Russian danger by a preventive war, because everybody would lose such a war.

The new situation now shaping up will call for steady nerves and a willingness to let history decide the outcome of a long competition of communism against other ways of life. Mr. Khrushchev believes our grandchildren will be Communists and we believe communism will eventually crack up even in Russia.

It will have to be all right with us to let our grandchildren see which prediction comes true. Our task is to try to keep the world from being blown apart before either set of grandchildren grows up.

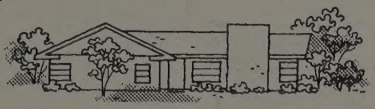
—ELSON RUFF

Take inventory . . .

HAVE ANY OF THESE EVENTS HAPPENED TO YOU RECENTLY?

just married?

a new addition to the family?

a different address? 

a bigger job?

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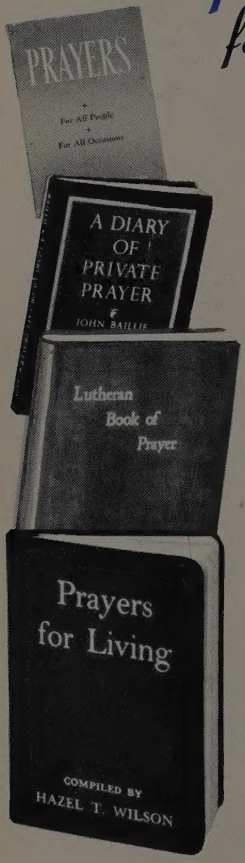

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